WORLD CALL

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OF RELIGION

"Christian Education, the Hope of the World"—*from original seal of Lynchburg College, 1903.*

New Church Is Born

—Paul Andress

We Belong

—Paul G. Preston

Education for the Unexpected

—Burrus Dickinson

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WORLD CALL

International Magazine for Disciples of Christ

The Cover

The students pictured on the cover page are from Lynchburg College, Lynchburg, Va., a co-educational liberal arts college of the Disciples of Christ. Lynchburg is typical of the large number of church-sponsored colleges which have contributed so much to American education and to Christian culture. In this issue of WORLD CALL three Disciple educators write concerning the aims of education and the problems the colleges face today. On page 16 there is a list of all the educational institutions affiliated with the Board of Higher Education of Disciples of Christ.

Hidden Answers

1. Why is a general education helpful?
2. Who were the first Disciple missionaries to Argentina?
3. How did a woman of Assam contribute to the World Day of Prayer?
4. Who traveled 5,000 miles in a Chevrolet school bus?
5. How does the number of Disciple college young people compare with that of other religious groups?
6. With whom did three queens have tea and what did the oldest queen say?
7. Where is Resistencia and what occurred there last April?
8. What is the two-fold task of education and which is more important?

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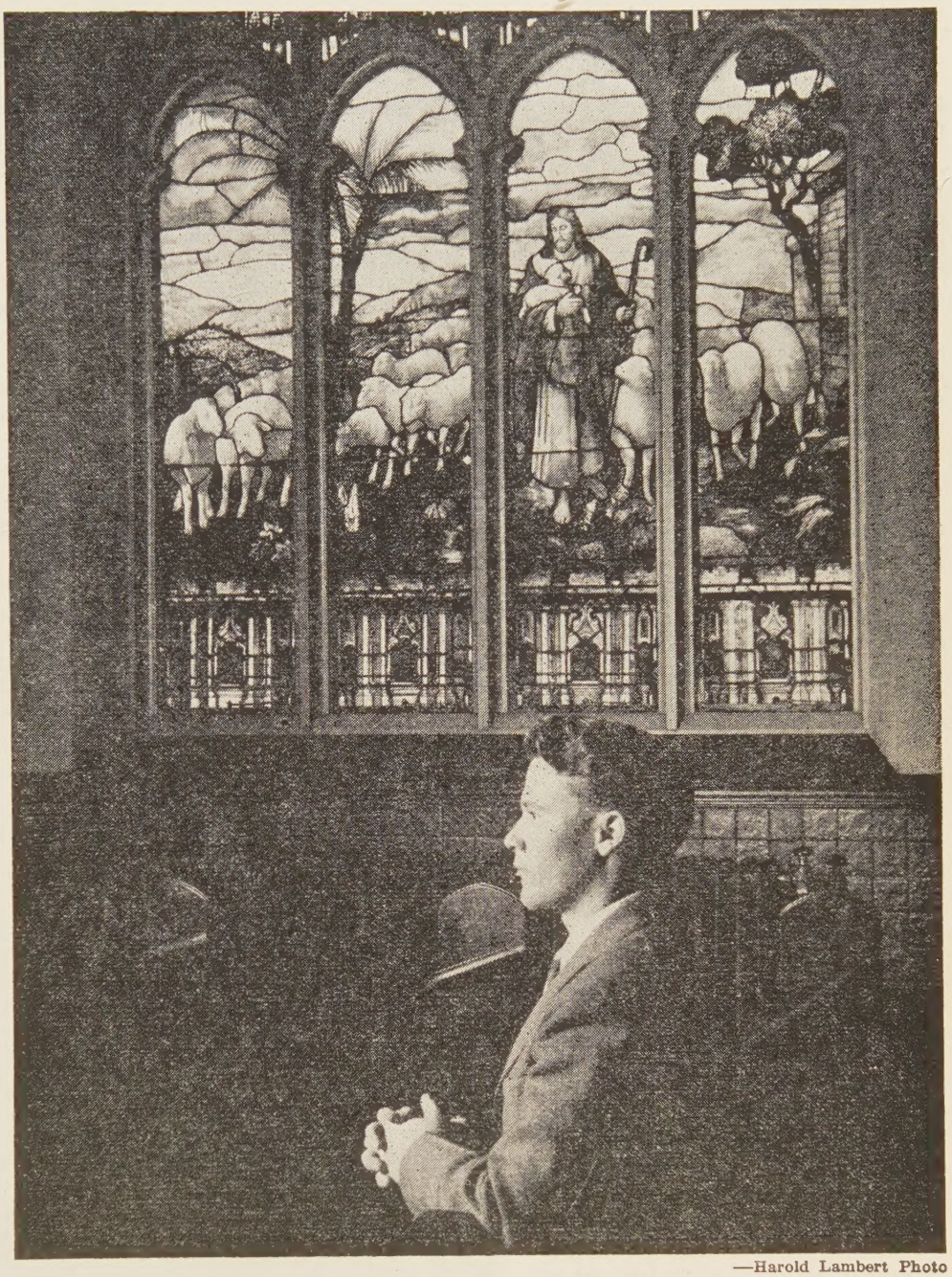
WHAT LIES AHEAD

Youth of today are confused by the uncertainties of our war-torn world. What will 1952 bring them — Military Life? — School? —Business? — Marriage? — Home?

Only in the light of an abiding faith in God do they find strength and direction.

Older folk, too, must face the future. Theirs is a problem of material security for old age. The church comes to serve them not only with the assurance of an abiding faith but with a material investment, such as Church Extension annuities.

Church Extension annuities not only serve the individual with a regular income, but also serve the interests of the Kingdom as they help to build churches, educational buildings and parsonages.



—Harold Lambert Photo

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Global Highlights

News of the World Through the Eyes of the Church

Corporations Shown Benefit of Contributions to Religious Groups

WASHINGTON, D. C. (RNS).—Contributions to religious and charitable organizations will cost large American corporations as little as eighteen cents on the dollar under the new tax bill.

This was reported by the National Planning Association which has issued a revised edition of its report, "The Five Percent," strongly urging American business corporations to contribute a full five per cent of their earnings to charity.

Oreon E. Scott Establishes Foundation

ST. LOUIS.—Oreon E. Scott, prominent Disciple layman, has announced the establishing of a $500,000 foundation for the support of the work of institutions in which he has been interested.

Among the institutions to be benefited by the Oreon E. Scott Foundation are Texas Christian University, Drake University, Bethany College, Johnson Bible College, Culver-Stockton College, the Board of Church Extension and the Pension Fund of Disciples of Christ.

Other gifts will be to the donor's church, the Union Avenue Christian Church, and to Washington University of this city. Through the Pension Fund, provision will be made for the annual ministers' breakfast at International Convention meetings.

British Churchmen Condemn Race Discrimination in Africa

LONDON. (RNS).—Racial discrimination in Africa was condemned in a statement adopted here by the Conference of Missionary Societies in Great Britain and Ireland. The statement was issued in view of the meeting next month of the Ad Hoc Committee on South West Africa appointed by the United Nations.

"The Conference, while recognizing that it is no part of its function to take part in political agitation, is deeply concerned about the relationships between the races in all parts of Africa," the statement said.

"Any discrimination against Africans on purely racial grounds, or any denial of their human rights in one part of Africa inevitably creates distrust between Africans and Europeans elsewhere. It prevents the growth of the friendship and cooperation which in the British African dependencies are generally recognized as essential for the happiness and prosperity of both."

German Manual Gives Religious Statistics

BERLIN. (RNS).—Protestants in all four zones of Germany number 38,400,000, or 59.7 per cent of the total population of 64,400,000, according to the latest issue of the German Clerical Manual.

The manual stated that Roman Catholics number 22,500,000, or 35.1 per cent, while the remaining 3,500,000 of the population, or 5.2 per cent, belong to other religious groups or profess no creed.

According to the manual, the ratio between Catholics and non-Catholics in the West German Republic is almost equal—with 20,400,000 Catholics and 22,200,000 non-Catholics.

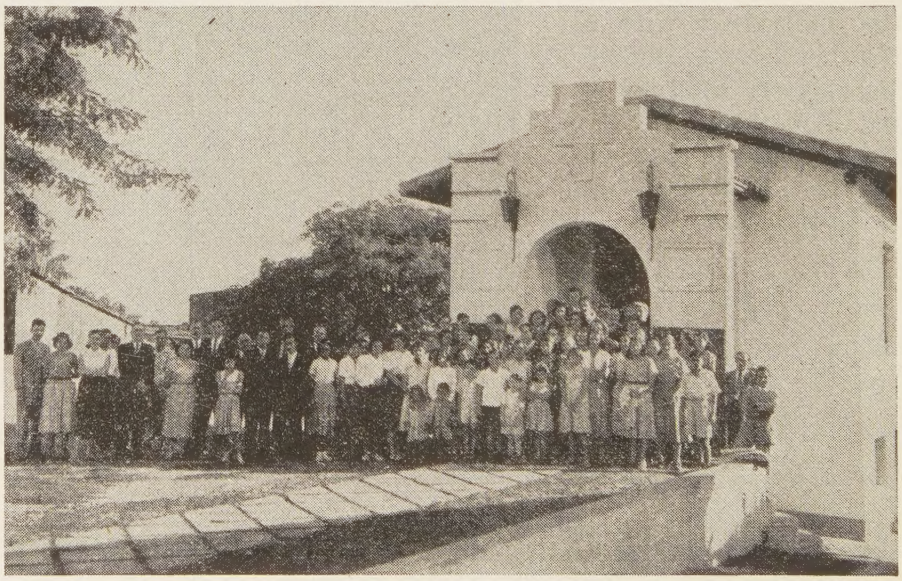
New Reformation Documents Discovered

VIENNA. (RNS).—Discovery of valuable Czech Reformation documents long hidden in the library of a monastery near Hradec Kralove in Bohemia was reported by the Czech Protestant publication *Kostnicke Jiskry*.

The paper said that Professor F. M. Bartos of the Comenius Theological Seminary in Prague had authenticated one old manuscript as being a book of sermons by Jacob Stribro, famous Czech Reformation preacher and one of the most noted disciples of John Hus, 15th century Czech Reform leader.

Several scholars consulted by the municipal library authorities identi-

New Church Dedicated in Asuncion



Shown above is a part of the congregation present during the dedicatory services of the Second Church of Christ in the city of Asuncion, Paraguay, on October 21, 1951. The little sanctuary was filled to overflowing for the dedication service and forty were present for the first regular service in the building. The work in Barrio Colon, a growing section of the city, culminating in the dedication of a permanent place of worship, was begun by Miss Agnes Fishbach, a missionary to Paraguay with The United Christian Missionary Society. Her gift provided for the house used as her home and a meeting place for the first services of the group. Work in Asuncion moves ahead.

fied three of the books as volumes of Reformation sermons. One was by John Hus himself, and a second was identified as by Stribro.

Nearly 5,000 Cooperative Church Groups Functioning

CHICAGO. (RNS). — Nearly 5,000 cooperative church groups are functioning around the country, according to a report presented here to the Central Department of Field Administration of the National Council of Churches.

The report showed that 926 councils of churches, including Sunday school associations and interdenominational parishes, were in existence, together with 1,826 councils of church women and more than 2,000 ministerial associations.

All urban areas in the United States with populations in excess of 250,000 have been organized on some interchurch basis, the report stated.

Calls for Support of Canadian Church Council

MONTREAL. (RNS). — Unless the churches support the Canadian Council of Churches as "their own agency and instrument," there is a danger that it may become ineffectual, Dr. W. J. Gallagher, of Toronto, general secretary, said in his report to the eighth annual meeting here.

Either the Council will become static or dynamic, Dr. Gallagher said in his report. "It is entirely the creature and the agency of the churches, and the answer to that question lies with them," he said.

"If it is to become dynamic, the churches themselves must give ecumenicity a place in their policies and in their programs. They must regard the Council not as an outside body trying to intrude itself upon them, but as their own agency and instrument. They must regard its work as a part of their own work which they have chosen to do in association with one another."

Public School Pupils Study History of Religion

PHILADELPHIA. (RNS). — Elkins Park junior high school near here has the history of religion as a prominent part of its course on world history.

It is, in a sense, religious education minus sectarian indoctrination, according to the principal, Dr. Herman Wessel. The introduction to the projected course advises the 7th-grade pupils that "through understanding about all faiths, we should learn to become more tolerant of the people who hold them."

Aids Japan Christian University

—RNS Photo

Dr. William P. Fenn, right, executive secretary of The United Board for Christian Colleges in China, hands a check for $33,000 to Dr. Stanley I. Stuber, executive secretary of the Japan International Christian University Foundation. The contributions will be used for the establishment of faculty residences for Chinese professors who will teach at the university which is scheduled to open near Tokyo in April, 1952. Watching, left, is Samuel Davis, Foundation comptroller. In addition to the $33,000, The United Board is setting aside a special $100,000 fund for the establishment of Christian Chinese professorships in the international university.

Publication of Reformation Address Hit by Catholics

PUEBLO, COLO. (RNS).—A charge that the Pueblo *Star-Journal* was guilty of a "flagrant disservice to all Catholic people" in reporting a "surrilous and abusive attack on the Catholic Church" was made here by the *Southern Colorado Register,* Roman Catholic diocesan newspaper.

The *Register* referred to an address delivered by Dr. Kelly O'Neal, pastor of the Central Christian Church in Denver, before some 2,500 Protestants at Reformation Day services sponsored by the Pueblo Ministerial Alliance. The address, which dealt with the background of the Reformation, was printed in full in the *Star-Journal.*

Mention of the "disservice" was made in virtually every Catholic church in the Southern Colorado diocese during Sunday Masses.

Frank S. Hoag, editor of the *Star-Journal,* in a front-page editorial denied that his paper was guilty of a "disservice." He said the *Star-Journal* had given the same full treatment to a Confraternity of Christian Doctrine regional congress held here recently. Dr. O'Neal's speech, he said, was "reported as the news it was—regardless of what the minister said."

Urges FCC Stand Firm On Educational TV Ruling

WASHINGTON, D. C. (RNS). — An official of the National Council of Churches has called upon the Federal Communications Commission to "stand firm" in a tentative ruling to set aside some television channels for the exclusive use of non-commercial educational institutions.

In a brief filed with the F. C. C., Dr. Ronald Bridges, executive director of the National Council's broadcasting and film commission, said that Christians whose forefathers pioneered in establishing the educational system of the United States must take a leading part in using television as an educational medium.

Special Days

Jan. 6-13—Week of Prayer

Jan. 20—Christian Higher Education Day

Jan. 27-Feb. 3—Youth Week

Historic Parsonage To Be Restored

ALEXANDRIA, VA. (RNS).—Historic Flounder House, one of the oldest parsonages in America, is to be restored here.

A drive has been launched to collect $60,000 for renovation of the structure which for many years served as the Manse of the Old Meeting House (Presbyterian) here.

It was at the Old Meeting House that George Washington's funeral was conducted, and in its churchyard lies the grave of the Unknown Soldier of the Revolutionary War.

Old Meeting House, closed from 1886 to 1949, has been reopened as a house of worship and now has a flourishing congregation.

Dr. Goodspeed, Bible Scholar, Honored on 80th Birthday

LOS ANGELES. (RNS).—Dr. Edgar J. Goodspeed, internationally known Bible scholar, was honored on his 80th birthday at a dinner party sponsored by members of First Baptist church here, where he has for many years been a deacon.

Dr. Goodspeed was presented with an engraved desk set and a sheaf of congratulatory messages from friends and former students all over the nation.

N. C. Baptists Seek Better Race Relations

ASHEVILLE, N. C. (RNS). — A report calling upon Southern Baptist ministers and laymen to combat violences of the Ku Klux Klan, to be guided by Christian principles in race relationships, and to observe the rights of minority groups was adopted by the North Carolina Baptist Convention at its annual meeting here.

Pointing out that some members of the Convention "no doubt also are members of the Ku Klux Klan," the report said that this laid upon ministers and laymen a grave obligation to combat "such un-American and un-Christian behavior" and to do their utmost to "discredit the violence used" by the Klan.

Oldest Church of Oahu Holds Ecumenical Service

HONOLULU, HAWAII. (EPS).—From Richard D. Isler, Acting Executive Director of the Honolulu Council of Churches, comes an account of the Sixth Annual Ecumenical Service sponsored by that Council on the evening of World Wide Communion Sunday.

"The Kawaiahao Church in which the service was held," he says, "is the oldest church on the island of Oahu. It was established by missionaries in the 1820's. Men of Chinese, Japanese, Korean, Filipino, Hawaiian and Caucasian background took part.

"The sermon (on 'World Christianity') was presented in English, that being the language most generally in use here on the islands. The participants in the service represented these denominational backgrounds: Episcopal, Congregational, Lutheran, Methodist and Presbyterian."

Assembly on African Affairs to Be Held

NEW YORK. — The Africa Committee of the Foreign Division of the N.C.C.C. is planning to have an "Assembly on African Affairs" in June, 1952. At this conference significant leaders from Africa and Europe will be in attendance.

The Assembly will be held at Wittenberg College, Springfield, Ohio, June 16-25, 1952. The United Christian Missionary Society will participate in the conference.

Beneath the Spire

ROUD SHAW, Pleasureville, Ky., is an evangelist and poet who has averaged three hours' reading daily since he learned to read . . . birthplace town, Harper's Ferry, Ky., "gone with the wind" . . . Transylvania - educated, an evangelist in 20 states, now preaches for two rural churches . . . wife died 1945; Mrs. Boyd Mangus, Delphi, Ind., only child . . . with "Y" overseas three years after World War I; in 1930 again attended Oberammergau Passion Play, traveled in Middle East . . . partial to Negro authors; has had several soliloquies and long, narrative poems published . . . likes to paint too.

Mr. Shaw

* * *

ELSIE M. (MRS. EARLE E.) COWIN, Wapato, Wash., holds Award of Merit from Washington State College for distinguished service to community and state . . . she served as state president Washington Federation Women's Clubs and director General Federation; president Washington Tuberculosis League and director National League . . . for 25 years teacher Keystone Adult Class and Women's Council president two years at First Christian Church, Yakima, Wash.; vice-president state women's work; dean community leadership school two years; member Board of Managers, United Christian Missionary Society, one term . . . born Williamsport, Pa., to Rev. and Mrs. M. B. Ryan . . . educated Western Reserve U., and Ontario Normal . . . married 1908, moved to Yakima County, 1909, couple becoming apple ranchers; son Robert now a ranch partner . . . psychology and humanities chief reading interests.

Mrs. Cowin

* * *

FORREST ROZZELL, 43, elder, finance committee chairman, Adult Forum Class teacher (12 years) in Pulaski Heights Christian Church, Little Rock, Ark. . . . formerly member Board of Managers, Arkansas Christian Missionary Society; occasional lay preacher, frequent speaker to laymen's groups . . . born Gore, Okla., holds A.B. degree from College of Ozarks; A. M., U. of Arkansas; LL.B., Arkansas Law School . . . father four children . . . taught rural schools, Little Rock Jr. High; principal a consolidated school; now director field service Arkansas Education Association . . . for three terms, 1940-46, Representative in Arkansas Legislature . . . attended 1950 White House Conference on Children and Youth . . . in 1944 voted alumnus of College of Ozarks who had contributed most to human welfare in Arkansas . . . hobby is wood-working; has made most of furniture in his home.

Mr. Rozzell

—BELL RINGER

WORLD CALL

George Walker Buckner, Jr.
Editor

Evelyn Honeywell, *Assistant to the Editor* Janet Sugioka, *Editorial Associate*

Evylin R. Gribble, *National World Call Secretary*

Contributing Editors:

C. E. Lemmon Edgar DeWitt Jones James A. Crain H. L. Smith J. Edward Moseley

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"Life" Also Likes Seghers' Pictures

CARROLL Seghers II, twenty-one of whose photographs appeared in 1951 issues of WORLD CALL, has won *Life* magazine's $2,000 first prize for individual pictures. (See *Life*, November 26, 1951.)

Mr. Seghers' prize winners in *Life* are pictures of Disciple mission churches in Jamaica and were taken in church on Sunday. "Sunday," says Mr. Seghers, "is the one day they feel free. Their faces don't look the same on Saturday."

The pictures in *Life*, as those in WORLD CALL, were taken when the photographer, a member of the staff of Black Star, was on an assignment outlined by Mrs. Louise Moseley of The United Christian Missionary Society.

Mr. Seghers' WORLD CALL pictures included the one appearing on our March cover and those used in the same issue with the picture story, "A Mission School Is Built." Others accompanied a September article, "Puerto Rico—Fair and Fruitful Field," and the December picture story entitled, "Now More than Ever, Jamaica Needs Them."

WORLD CALL congratulates Mr. Seghers on his well-earned honor. We also congratulate the United Society on the pictorial imagination which Mrs. Moseley, formerly a member of our own staff, brings to her work as head of the Society's Department of Interpretation.

Religion and Education

THE colleges which were founded by men of religious belief and which continue to some degree church-related have an extraordinary record as a training ground of men of science."

So said Lewis L. Strauss, president of the board of the Institute for Advanced Study of Princeton, New Jersey. Speaking at the Thanksgiving convocation of the Jewish Theological Seminary in New York City, Mr. Strauss noted that "of the ten colleges which lead in the development of scientists, seven are church related." The speaker rejected any suggestion that religion and natural science are incompatible and held that *wisdom is to be explained as "a heart of religious conviction supplemented and conditioned by knowledge and discovery."*

Among the churches of the Disciples of Christ, Sunday, January 20, 1952, has been set aside for the observance of Christian Higher Education Day. The observance of such a day by the churches was never more important than this year. Serious problems face the church colleges all across the country. Dr. Benjamin Fine, education editor of the New York *Times*, estimates that approximately one-third of the privately supported colleges of America will go out of business within a year. This would be a tragedy for the total cause of higher education. It is to these institutions, free from political pressures, that we must in large measure look for the setting of standards and ideals which will help all colleges and universities to be free and alert and concerned with things of the spirit.

Abundant Life, 1952

THE age in which we live, says Edward A. Morris in the September issue of *Current Religious Thought*, seems to assume that abundant life is "entirely physical and material." Dr. Morris contrasts the idea of "the practice of the grace of our Lord Jesus Christ" with the idea of "gracious living" so commonly accepted as one of the highest goods of our day. He tells of a "successful" city resident who, returning with his wife to the little town in which both had been reared, said to her, "Well, that's where we came from, dear."

"And she replied with deep wistfulness, 'Yes, and I am just wondering where we got to.' She felt her spiritual poverty amid the plenty."

When a young man, concerned with his brother's division of the family inheritance, wanted Jesus to interfere on his behalf, the Master refused to be diverted and to become "a judge or divider." Bringing the youth back to life's central issues, he said, "A man's life consisteth not in the abundance of the things which he possesseth."

A resolve for 1952 might be to seek after real riches, after God's grace rather than mere "gracious living" and after a quality of life which consists in more than the abundance of *things*.

Dollar-Stretching, 1950-51

THE Disciple missionary dollar given by an individual or church in 1950-51 did the work of $1.60. This is revealed in a recent leaflet issued by The United Christian Missionary Society under the title "Your Missionary Dollar."

The statement is based on records for the latest fiscal year, audited by a certified public accountant and reported to the International Convention.

Reports show that offerings from mission fields, interest on investments, royalties and available special funds were sufficient, not only to care for all administrative expense, but also to supplement giving of individuals and churches so that $1.60 went into actual work done for every dollar given. That is a good record of dollar-stretching.

"An Encumbrance and Handicap"

IN the 1951 Hoover Lectures on Christian Unity, given at the University of Chicago October 29-31, Charles Clayton Morrison flayed the denominational system for its weaknesses and inadequacies and called for the dissolution of all denominations as churches. The system is, he insisted, "an encumbrance and a handicap to Protestantism."

An interesting development was to show how the great Reformers wanted no divided church but truly longed for unity. The next step in the Reformation was said to be one calling for the dissolution of all denominations as churches. This would not, the lecturer held, mean that special fellowships be dissolved, but only that they abandon their "churchism."

Dr. Morrison's indictment of the denominational system was made on the following nine counts:

1. It is scandalously wasteful of the material and human resources of Protestantism.
2. It is a shameful embarrassment to the missionary expansion of Christianity.
3. It frustrates the efforts of Protestantism to discharge the responsibility which the social gospel lays upon the Christian church.
4. It leaves Protestantism vulnerable in the presence of a united Roman Catholicism.
5. It has alienated much of the respect which the public would give to the Christian church.
6. It erects barriers against the free flow of Christian thought and provincializes Protestant mentality.
7. It breeds a subtle and corrosive moral insincerity among Protestant Christians.
8. It cheapens the high vocation of the parish minister.
9. It denies to the local church the Christian dignity, the breadth of outlook, the spiritual inspiration and the richness of fellowship which is its birthright as a part of the ecumenical church.

The lecturer hailed evidences that "American Protestantism is experiencing an ecumenical awakening." With the "attainment of a united church" there will come, he said, "profound changes in the spiritual life of the entire Christian community" and "the individual Christian will experience a new birth of freedom."

Earlier series of the Hoover Lectures were given by Bishop Angus Dun, Professor Walter M. Horton and Bishop G. Bromley Oxnam. The lectures as delivered and in their published form are making a powerful contribution to discontent with division within the church and to the increasing conviction that only a united church can be a worthy instrument in the hands of God.

Entering the Back Door

PUERTO Rican citizens, who on January 21 go to the polls to vote on a proposed constitution, are benefiting from a public discussion as to the separation of church and state.

Much of the argument has to do with whether or not the constitution will include a provision adopted in 1921 which forbids the *direct or indirect* use of public funds or properties for the benefit of any religious group or individual. Roman Catholic voters in the diocese of Ponce have been told by their bishop, James E. McManus, that they should vote against the constitution if it contains this provision.

That the position of Bishop McManus is not simply personal but represents official Catholic thinking was evident at a recent public hearing on the religious clauses in the proposed constitution. Protestant and Catholic representatives present agreed on including in the charter the First Amendment to the Constitution of the United States and on prohibiting direct aid to religious or private institutions, *but Catholic spokesmen opposed the prohibition of indirect aid to such institutions.*

A SAN Juan newspaper, *Diario de Puerto Rico,* charged editorially that church leaders who are persisting in their demands for indirect aid are "unpatriotic Puerto Ricans who try to destroy, through selfishness and mean ambitions, the most glorious hour in our history." The editorial was attacked in a letter from Bishop McManus who "went after" the editor, his newspaper and his party.

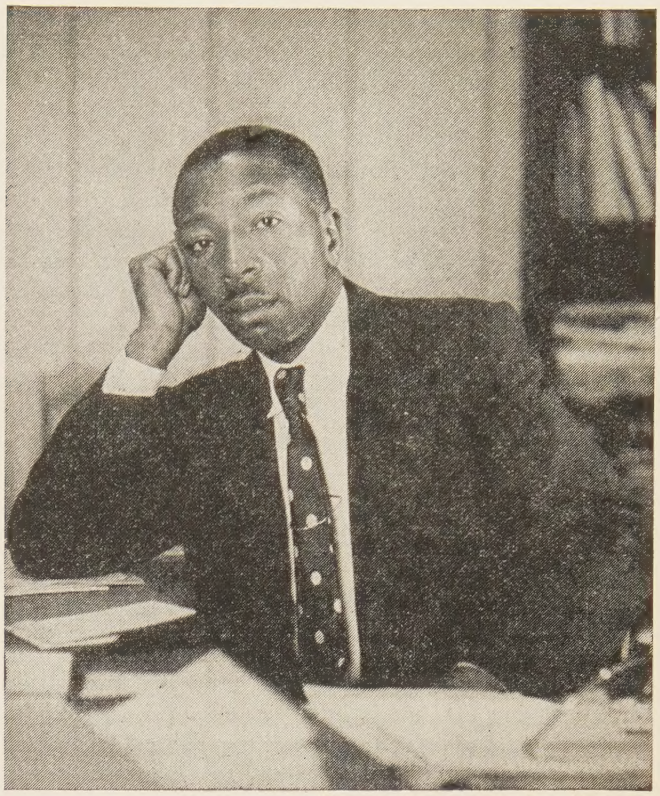
Surely, to profess opposition to direct aid to church institutions and yet insist on leaving a loop-hole for indirect support amounts to a confession of a desire to get government support by entering the back door instead of the front. To oppose such methods, as we believe they ought to be opposed, is not to oppose any man's religion. It is simply saying that freedom to practice a religion does not include the right to the enforced financing of the institutions of that religion through taxation by those who do not share it.

Let's keep the back door closed too—both in Puerto Rico and on the American continent.

Education—

Its Immediate Task And Ultimate Goal

By JOHN B. EUBANKS*



Dr. Eubanks

—Photo by Marvin Koner from Black Star

THE general public understands the meaning of education as it has been presented by the vast majority of those concerned with it. On the whole, education is measured in quantitative terms—the number of buildings, the size of the budget, the number of students and the size of the current graduating class. It is assumed that a successful institution of higher learning in the United States, if it is to be recognized at all in the public mind, must have these things in great abundance. In addition, of course, there should be a successful football team and the necessary number of chapters of social Greek letter organizations.

To students seeking entrance into college these things must be present in the school of his choice. The true aims and purposes of education are evaluated by the graduate in terms of getting a job, the size of the pay check, the length of the vacation and the opportunity to follow the traditional routine in his work as his former teachers did.

Education Faces a Challenge

Fortunately higher education today is being shaken out of its complacency. There are positive and negative factors which are responsible for our present-day educational soul searching. These factors run all the way from the impact of almost revolutionary cultural change to the discovery of the recent scandals in major colleges in the areas of football and basketball.

There is manifest evidence that all is not well in the citadels of education. And there is more than a little concern that something be done to bring order out of chaos.

Education is being challenged by a number of factors and forces, but there are several which are very prominent and need only to be named here.

The first force challenging education today is the almost revolutionary social and cultural change which is now world-wide.

The impact of western culture upon other cultures is being felt in terms of the revolt of the masses of people of the world. The education of the masses at home and abroad as they move from dependence to self-government is a real challenge. These masses need to learn that there is no such thing as freedom in a self-contained area. They must learn to live and work cooperatively.

The second force challenging education centers around the new upsurge of Christian-democratic practice with respect to human equality for men everywhere.

In our own country, for example, in education and in social and public life we are witnessing the actual practice of the Christian faith and democracy for all peoples.

A third challenge to education is the trend toward a broader conception of education.

Specialization is no longer strictly adhered to in a great many of our institutions. The tendency is to emphasize the value of the common fund of knowledge which all of us must have in order to live together cooperatively.

The last and perhaps the most important force in reshaping education is the recognition of the fact that we cannot solve the most pressing moral and spiritual problems of mankind through applied science and technology alone.

We are now aware of the fact that something real and vital has been missing and is still missing in our education. What is more, we now confess that it is the

*Dr. Eubanks is executive vice-president of Jarvis Christian College, Hawkins, Texas.

spiritual and moral quality which is missing. We must put that quality back and very soon or else we will fail in our efforts to save the world.

Concern with Material Values

Without denying the importance of physical needs and their satisfactions, it can be said that from the standpoint of education we have been concerned primarily with material values. The immediate task of education was to bring merely a fuller material life to the people of our country.

Moreover, the rewards of education have been not only material but personal. We assumed that it was everybody's individual job to master skills and acquire knowledge for his own personal gain and good.

Such an emphasis has ignored a fundamental fact of man's interdependence and unity. It said in short that every man had a private destiny and he ought to live unto himself.

This denying of the importance of moral and spiritual values in education still goes on unconsciously. It is to be found among those of us who still try to convince ourselves and others that the mere acquisition of knowledge and skills and the use of these for individual and personal means and satisfaction will bring peace and happiness to the world.

Immediate vs. Ultimate Goals

We have concentrated upon the immediate task of education to the exclusion of its ultimate goal. The immediate task of education is to help people to make an honest living. The ultimate task and goal of education is to help people to make lives. And making a life is more than making a living for one's friends or family. In making a life we live in full consciousness of the needs of our fellowmen and we understand their needs and their satisfactions as we do our own.

The last factor influencing education, our confession that science and technology alone cannot bring a just and lasting peace or usher in the Kingdom of God, needs further thought and consideration. We have been taken in almost completely by the marvels which applied science and technology have made available even to men in the more remote parts of the world. We need to congratulate ourselves upon these wonders. But we must not be fooled by them.

Life More Than Meat and Drink

After the countless years of his upward climb from a primitive life of struggle to a higher life of reason, man has learned one lesson—that the mere satisfaction of his physical desires for food, clothing and shelter is not his ultimate goal. That life is more than meat and drink is no idle thought.

Man's current problem of providing the physical necessities for the sons of men is not to be minimized. For how shall people who are hungry ever learn to understand and appreciate truth, goodness and beauty? Yet at the same time we know that a full dinner pail is only a partial answer to the needs of the world.

Am I my brother's keeper? Imagine a race of men with complete physical security and still prejudiced and selfish, self-seeking and vain.

Education has the ultimate task of teaching men to live sacrificially for each other and in full consciousness of the welfare of the group. Then there is the matter of teaching people to channel their basic desires in a socially approved direction. If we permitted ourselves to have all our personal desires realized, without thinking that other people have these same basic desires, for how long could the world stand?

Again, even if the majority of the people in our country had everything they wanted materially, are we sure that men would refrain from telling lies, stealing, cheating? Unless the great truths of religion together with moral and ethical teachings are imbedded in the minds of men through a sound system of education little can be expected by way of progress in an ultimate sense.

Two-Fold Task of Education

For the sake of argument, then let us agree that education has a two-fold task: (1) To help people to make a living; (2) To help people make a life.

The first task is obvious. People have to eat, wear clothes, live in houses. We can teach them the knowledge and skills whereby they can attain these goals.

It is the second task to which we must pay more attention if education is to make a lasting contribution to the solution of the world's problems. The life of consecration, which is the hall-mark of the great faiths of mankind, is the factor which helps us to make a life. We make a life when we live for others.

The first task of education requires competence. The second task requires consecration. I would be bold enough to say that if I had to indicate to a young person which of these is more important in education, I would say without hesitation that making a life comes first.

To Provide a Vital Faith

The ultimate goal of education is to help men see that the values of life are not found at the purely material level. As Dr. Raymond Fosdick once pointed out, there is a spiritual hunger in the world which is not being satisfied by American exports. In his 1947 Rockefeller Foundation report he includes this statement by a European delegate to the United Nations:

"God knows we need food and coal to survive, but unless America can take the lead in providing a vital faith, in giving us a song that mankind can sing, all her exports will merely postpone the day of reckoning, and the world will die anyway."

Certainly education must face this fact. Unless it can help provide the vital faith and the song that mankind can sing, then all that our applied science and technology will do is to prolong our lives, and the hope of man will fade into nothingness.

A recent issue of *The Manchester Guardian* reports that in the new "democratic" colleges of China, the individual members of a class do not take final examinations; rather they elect one member from their number who will take the examination for the entire class. Afterwards, the class votes on the grades to be given to the members. That type of "democracy" would appeal to many.

We Belong

To Him and to All Those Who Follow in His Train

By PAUL G. PRESTON

ONE of the elemental desires of the human soul is to belong, to have a sense of companionship, fellowship and affectionate response. The satisfaction of this desire is necessary for the proper development of every child and for the social balance of every individual.

Companionship of the Church

It is not good for man to be alone. Badges, banners, buttons, handclasps, passwords and symbols proclaim the channels whereby human ingenuity seeks distinctive fellowship in a group.

No human being can escape the personality dimensions of the movement or society to which he belongs. It is therefore of the utmost importance that every person be found in the company of the truly great. Such companionship is offered to all through the church of Christ.

Fellowship with Christ

All who have accepted Jesus as Christ and Lord not only have the highest order of human companionship but are also participants in a fellowship whose directive spirit is the Lord of Life, in whom we live and move and have our being. *To him we belong.*

Through all the joys, sorrows and mysteries of time, throughout the unfolding of eternity the last recorded words of our Christ will keep us ever mindful of his presence and of the great host of those who walk with him, "I am with you always even unto the end of the age." *We belong to all who follow in his train.*

The company of those in whom we find ourselves for purposes of worship and work is priceless and precious for the breadth and loyalty of its basic motivation, namely the Lordship of Jesus the Christ in all of life, beginning with the church.

Unity in a Brotherhood

We belong to a brotherhood whose glory and offense has been to challenge both the propriety and desirability of denominationalism; a fellowship profoundly committed to such a surrender of both individualism and the sectarian spirit that the prayer of our Lord for the unity of his church might be realized. Such a purpose requires a manifestation of works and life that will lead others to say: "These men have been with Jesus."

If his church is divided—and who can say that it is not—then we must seek by word and deed, through fellowship and through enterprises in which all can engage to bring all who have named Christ as Lord into a fellowship of service that will glorify not man, but God.

Dr. Preston

ON December 31, 1951, Paul G. Preston retired from the position of Executive Secretary of the Pension Fund of Disciples of Christ.

In the nineteen years and four and one-half months of leadership on behalf of the ministry and in the more than twenty years given to the pastorate Dr. Preston has been a living embodiment of the truth set forth in the moving words from his pen which appear on this page.

Paul Preston's total life and ministry demonstrate his complete commitment to that in which he believes and to which he therefore belongs —to the purposes of God as made known in Christ, to the Kingdom of God, and to Christian comrades of his brotherhood and of the church universal.

Before coming to the Pension Fund, Dr. Preston's pastoral ministry was such that he came to be widely known as a virile preacher, a warm-hearted pastor, a capable administrator and a leader devoted to the causes associated with the world outreach of the church. His ministry included pastorates at Corydon, Iowa; Angola, Indiana; Sioux City, Iowa; Fort Smith, Arkansas; El Paso, Texas; Central Christian Church, Denver, Colorado; and Oak Cliff Christian Church, Dallas, Texas.

Dr. Preston served as a chaplain in World War I, ministering to the Marines.

In his years with the Pension Fund Dr. Preston has seen its membership increase from 2,500 to 4,300, its assets from one and one-half million dollars to over thirteen million, its beneficiaries from 174 to 1,022, and the yearly benefits to pensioners from $42,000 to more than $500,000.

He belongs to the brotherhood. He is loved by the brotherhood as one who has served it faithfully and well.

A Growing World Church

We belong therefore to a world brotherhood, as yet but dimly visible in any of its manifestations. A little while ago the church was but a purpose in the mind of Christ. On Pentecost it was as a grain of sand in a vast desert. Today multiplied millions breathe the air of faith and hope and love through the experience of his cross.

We belong to him, to one another and to a world brotherhood that is emerging and which in time will cover the earth as the waters cover the sea.

We did not see the beginning nor shall we see the end of the Christian enterprise. We belong to all of it if we keep the faith and do the work our Master requires in this our day of service.

Reading in his study is Rev. Eulalio Burgos, co-pastor of Villa Mitre Christian Church in Buenos Aires, Argentina, where he shares pastoral duties with Miss Jorgelina Lozada.

The Ministry in Argentina

. . . . is

cooperative,

educative,

ecumenical

By GEORGE EARL OWEN*

Photos by Porqueras from Black Star

ROMAN Catholic priests were the first ministers to Argentina. They accompanied the Spanish settlers and were the pastors, teachers and often the protectors of the Indians. These pioneer missionaries founded the first schools and universities, but they were for the few rather than the many. The religious heritage of Argentina is thus Roman Catholic; the constitution states that the President of the Republic must be a member of this faith.

The Protestant ministry stems from the fact that the Protestant Reformation which profoundly changed the political, cultural and religious life of a good part of Europe did not reach Latin America.

"Is it not for this cause that ye err, that ye know not the Scriptures nor the power of God?" Mk. 12:24.

The first ministry of Protestantism in Argentina, as in all mission fields, was to put the Bible into the hands of the people. Colporteurs of the Scriptures blazed the trail for the preaching of the gospel; the Bible broke the ground into which the first seeds of the Good News fell.

In 1818, just two years after Argentina declared her independence from Spain, James Thompson landed in Buenos Aires with boxes of New Testaments. The open Bible and the right of each individual to read, interpret and test its truth for himself is the great heritage and contribution of the Protestant church in its ministry to the people of Argentina.

"How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? Rom. 10:14.

Truth must become incarnate. Preaching, as of old, is still the primary and permanent task of the ministry. Nothing can take the place of personal witness. In 1836 the Methodist church sent its first missionary to Argentina. Since preaching in Spanish was forbidden, this ministry was to the English-speaking immigrants—Scotch, Irish, English and American.

The oldest existing Protestant sect in the world, the Waldensians,[1] came to the River Plate from Italy in 1856, bearing their witness to the power of Christ and founding Evangelical colonies in Uruguay and Argentina. It was they who in 1884 founded a school which grew into the Union Theological Seminary in Buenos Aires.

By the beginning of the 20th century the way was open for Protestantism to enter Argentina. Various Evangelical boards, feeling the responsibility of the Great Commission, sent ambassadors of Christ to proclaim the living Lord in a land that worshiped the dead Christ.

"Therefore seeing we have this ministry." II Cor. 4:1.

Mr. and Mrs. W. J. Burner, the first Disciples of Christ missionaries to Argentina, arrived in the capital city of Buenos Aires in 1905. Their ministry was laying the foundations for churches through visiting, Bible study and preaching.

As churches were established and grew the need for effective preachers and teachers became evident. This led to ministerial training in cooperation with

*Dr. Owen is a missionary to the Philippines with The United Christian Missionary Society. He served one term in Argentina as a member of the faculty of Union Seminary in Buenos Aires.

[1]The founder, Peter Waldo, at the close of the 12th century began taking the word of God directly to the common people by preaching to them in their own tongue and placing the Bible of their own language in their hands. There is a striking resemblance between some of the early teachings of the Waldensians and the Disciples of Christ.

other communions. The Institute for Christian Women Workers was founded jointly by Miss Zona Smith of the Disciples of Christ and Bishop and Mrs. William F. Oldman (Methodist). In a like manner, cooperation with the Methodist church in Colegio Ward and the Union Theological Seminary meant an enlarged and better prepared ministry.

Leadership Reflects Ideals

Disciples of Christ graduates of these schools have reflected in their leadership the ideals of their tradition —Christian unity and cooperation, the equality of men and women in the ministry, the important place of the layman in the church, and the values of education in Christian nurture. Both Miss Jorgelina Lozada, co-pastor of Villa Mitre Church and first secretary for the Confederation of Evangelical Churches, and Dr. Jorge Wenzel, lawyer and present executive secretary of the Confederation of Evangelical Churches, are internationally known ecumenical leaders.

The ministry of the Disciples of Christ in Argentina has been cooperative, educative and ecumenical.

"Write the vision and make it plain upon tablets." Hab. 2:2.

In a country like Argentina, which is 85 per cent literate, and in Buenos Aires, the cultural center of Spanish-speaking Latin America, the ministry of Christion literature grows in value and importance with each passing year. Through leaflets, tracts, portions of the New Testament, magazines and books, people are attracted to Evangelical services, invited to investigate the Protestant faith, won to Christ, nurtured in Christian growth and prepared for service.

In downtown Buenos Aires there are book stores in nearly every block. On one of the main streets, beside the American Church, is the Protestant Union Book Store. The power of the printed word was seen in the fact that a few years ago the Archbishop of Buenos Aires warned loyal Roman Catholics not to read Evangelical literature.

Too much attention cannot be given to this means of evangelization.

"And be not fashioned according to this world: but be ye transformed by the renewing of your mind." Rom. 12:2.

Christian education, the transformation of life by Christ, is the hope of the world. Christianity is more than a religion; it is a culture. In predominantly Roman Catholic countries faith and order follow the authoritarian pattern. In the more Protestant countries—countries with traditions of respect for personality, the right of private judgment, free investigations, tolerance, equality of opportunity, religious liberty, the priesthood of all believers, the brotherhood of man, the supremacy of the common good, government by consent and the sanctity of the common life—the democratic way of life is fostered by both church and state through education.

To Produce Christian Personalities

One of the responsibilities of the Protestant church is not only to bring healing, relief and the more abundant life, but through the teaching of freedom and democracy in Christian schools to produce Christlike personalities who themselves can realize these ideals. This broader ministry is accomplished through church schools like Colegio Ward, one of the finest educational institutions and Christian communities in Argentina. Again and again church schools have opened the way for the gospel in communities to which it was foreign, and all over the nation through consecrated laymen have strengthened the Christian witness.

"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." II Tim. 2:15.

Ministerial education is the spearhead of any advance of the church at home and abroad. For this reason the

Mr. Gerado Cabral, a long-time member of Villa Mitre Church in Buenos Aires, Argentina, brings flowers to Miss Jorgelina Lozada, pastor, at the church door.

theological seminary in all mission fields holds a high priority. In many ways our partnership in the preparation of indigenous pastors and national workers is the most important ministry we have in Argentina. As goes the seminary, so goes the church.

Situated in Buenos Aires, the Paris of Latin America, is the Union Theological Seminary, one of the finest theological centers in the Western hemisphere. This coeducational, interdenominational (Methodist, Disciples of Christ, Waldensian and Presbyterian), and international (serving the countries of Spanish-speaking South America) institution furnishes most of the Evangelical leadership for the churches represented.

Through the Christian fellowship of missions we are able to carry out this mutual ministry of making men of God better leaders.

"We cannot live without Christ and we cannot bear to think of men living without Him. We cannot be contented to live in a world that is un-Christlike."—International Missionary Council, Jerusalem, 1928

The Christian ministry, like Christian missions, is proclaiming Christ as Lord and is sharing him with others. The goal is the evangelization of the whole world. The Protestant ministry in Argentina began with early European and American settlers who brought their Bibles with them and shared them with people to whom this was an unread book.

Later when Latin America was recognized as a mission field, missionaries were sent to evangelize the great masses of people to whom the gospel was largely unknown. Schools, publications and organized bodies like the Confederation of Evangelical Churches strengthened this cooperative ministry in which Christians at home and on the field share.

Throughout the years the basic task of the ministry has been one of training national leaders to take over the so-called missionary work and to help the church become indigenous—native to the land.

Fred Huegel, Disciple missionary to Mexico, speaking to a group of ministers meeting in Central Church, Buenos Aires, Argentina, while taking a furlough in that country in 1951.

ON November 16 the board of regents of the University of California rescinded the action taken a year ago demanding that members of the faculties of the various institutions under its control take non-Communist oaths in addition to the oath of allegiance to the constitution of the United States regularly required of all state employees. The action of the regents was bitterly opposed by members of the faculties and has been the subject of heated controversy among educators throughout the nation. The withdrawal of the order is regarded as a victory for academic freedom.

THE number of persons engaged in full-time religious activity is not keeping up with the growth in population, according to a survey published in "National Income, 1951 Edition," issued by the U. S. Department of Commerce. The number of full-time religious workers increased only 1,000 between 1929 and 1950, despite a population increase of from slightly less than 123 million (1930) to more than 151 million in 1950. In 1929, 198,000 persons were recorded as engaged in full-time religious service. Had we continued to develop full-time religious workers at the 1929 rate we should now have a total of 245,000 so engaged.

SENATOR James A. Duff of Pennsylvania in an address before the *New York Herald Tribune* Forum in New York City on October 23, condemned persons in high places who make sensational, reckless and unproved charges against those in authority and misrepresent facts about critical situations. He declared that "name-calling, intense personal and selfish rivalries and hate-mongering" can bring tragedy to America. Senator Duff called such conduct "the greatest possible disservice" to the nation.

THE subcommittee of the Senate Labor and Public Welfare committee, under the chairmanship of Senator Paul H. Douglas of Illinois and appointed to study the problem of ethics in government, has recommended the establishment of a Commission on Ethics in the Federal Government. The Commission should be authorized to study moral standards of official conduct of federal officers and employees, the effect upon these officials of standards of morals in business, the political activities of persons doing business with the government, and the moral standards generally prevailing in society which affect the conduct of public affairs, and to make recommendations for the improvement of standards of official conduct. They also recommended that the Administrative Procedure Act be amended to prohibit certain practices, that all government employees receiving a salary of $10,000 or more and also the principal officers of major political parties be required to disclose their incomes, assets and dealings in securities and commodities. Certain statutory amendments relating to bribery and graft by federal employees were recommended, as was the establishment of a citizens' organization to work for better government. The report will come before Congress at the session beginning in January, 1952.

Education for the Unexpected

A Case for Liberal Arts Emphasis in Higher Education as Contrasted with Specialization

By BURRUS DICKINSON*

A COLLEGE graduate should be prepared not only for what he wants to do, but also for the unexpected situations which may confront him at any point in his life.

A man who is educated for the Christian ministry, for instance, may be called to serve as a state secretary, or as some other type of administrative worker.

A man who educated himself to be a lawyer may find himself confronted with the responsibilities of a term in the legislature.

Men and women who plan in college to be teachers often later turn up in business.

Sometimes those who thought they would be chemists discover that their jobs call for more business training and acumen than scientific preparation.

Sometimes the unexpected comes from choice; sometimes it comes from loss of health or some other misfortune.

Sometimes it represents an enlarged opportunity; sometimes it means disappointment and adjustment.

A college degree is not worthy of its name unless it provides its recipient with such versatility that he can meet the changing and the varied needs of his status as a Christian citizen in a democratic society.

If the high school graduate of 1952 goes to one of our church colleges he will get the kind of education which helps him to meet and conquer the unexpected. From their very beginning our church colleges have insisted on the liberal arts basis of general education.

At these colleges the freshman year and often a part of the sophomore year are given to such subjects as the study of English, basic science, history, psychology, sociology, religion and literature. The church college always insists on a foundation in these subjects before the student specializes. At many tax-supported universities, however, the tendency is to minimize the values of general education and to permit specialization very early in the university career.

From practically every standpoint the church college, which insists on a broad general education, has the arguments of experience back of it.

Value of a General Education

A general education develops the student's ability to write, to speak, to read, to analyze, and in general to meet new problems. The development of these general intellectual skills is of use for every purpose. There is no possibility that the student will lack opportunity to use what he learns in the basic tool subjects. He may or may not have the chance to use what he learns in specialized or technical classes.

Furthermore, his experience and advancement in these basic subjects will be of great help to him in deciding on his vocation. It is the experience of col-

*Dr. Dickinson is president of Eureka College, Eureka, Illinois. Before coming to the presidency of Eureka he was a member of the faculty of the University of Illinois.

leges that at least half of their entering freshmen do not know what they want to specialize in. Probably more significant is the fact that many of those who make an early choice of specialty do so without adequate experience or understanding of what is involved. The result is that they later find it necessary to change their purpose and their course of study.

You can take a look at the records of most specialized colleges, such as those in engineering or commerce, and you will find that a rather large proportion of the freshmen flunk out. These failures are not all caused by lack of ability. Most of them are the result of a faulty choice of specialization. Many of these students would have made good if they had entered a college which gave them a start with some of the basic tool subjects.

Development of Christian Values

Another great value in the general education program of our church colleges is the opportunity for the development of a sense of Christian values. This comes not only from the fact that the church college requires its students to study Christianity, but even more from the fact that the relationship of Christian values to science, to psychology, to sociology, and to all fields of learning is covered in the due course of the instruction in these subjects.

Extracurricular activities play an important part in the liberal arts college. Usually such colleges are small enough to provide extracurricular opportunities for most of the students. This experience helps them develop their personalities and their skills in human relations.

Because the Christian liberal arts principle embraces study in a number of fields, it provides a strong basis for family and community life as well as for achievement in a significant vocation.

There is plenty of proof of the value of the liberal arts curriculum from both the secular and the Christian viewpoints.

Studies of success in business have shown that achievement results more from general ability and good character than it does from technical training.

The leaders in our public school system are asking increasingly that the colleges give them well-rounded teachers, rather than specialists.

Even the army, the navy and the marine corps recognize that there is a versatility to college-trained people which has military value. In the college which I serve as president we do not give anything remotely resembling military training, yet the actual record was that more than two-thirds of our graduates who served in the armed forces during World War II became commissioned officers.

Leadership within the Church

From the standpoint of leadership within the church, the evidence is just as convincing as it is in other areas.

Ministers who have a good, broad liberal arts education in our church colleges have the general qualifications and the versatility which their great responsibility requires. One can check the list of the leading ministers in any state and find that almost all of them had a liberal arts education.

Nearly all of the leaders in the missionary societies, state organizations and other brotherhood agencies of the Disciples of Christ have had this type of education.

Men and women who got a liberal arts education have not only the basic Christian teaching which religious leaders would have, but also the broad foundation of general learning which enables them to relate the program of the church to the complicated needs of our present-day society.

Our college-educated men and women, both in the ministry and in the ranks of the laymen, have elevated the cultural standards of the church in such areas as music, worship, Christian education and indeed in administrative organization.

The value of the general education provided by the church college does not stop with its benefits to the individual or its benefits in preparing church leaders. What is good for the individual and for the church is also good for society at large. Men and women who have had a broad liberal arts education constitute much of the leadership in all areas of democratic society.

American democracy is not completely secular. Some of our social and political ideals are in the Christian tradition. We need more leaders who will strengthen this heritage rather than allowing us to drift toward the ruthless principle that the state is more important than the individual.

I Am the Church College

I AM the oldest institution of higher learning in America. Before there had been state universities or other institutions of college rank, I had been founded. For three hundred years I have served my country well. Three centuries of achievement vindicate my right to be.

I stand for life's highest ideals. I search for truth, believing God's universe is fireproof and that I may light the torch of truth anywhere. I lay emphasis upon genuine scholarship. My graduates are among the nation's greatest scholars.

I believe in God. In the student's expanding circle of adjustment I open wide the portal to the unseen world of spirit. My sons and daughters are men and women of vision and spiritual power.

I train for service. Through me, culture dominates the work of the world. I give leadership to the nation. From me have come presidents, governors, legislators, judges, educators, editors, in greater proportion than from any other source. Upon me the church depends for its preachers, its teachers, its missionaries—all its leaders. Without me the work of the church could not go on.

I deserve your support. I receive from each student less than half the cost of what I give. From me the poor are not turned away. I still look to you, the members of the church, to make this possible. I cannot continue the splendid record of the past unless I have help.

I am the church college. I need your prayers and your gifts.

—Author Unknown

The Church Needs the Church College

By WILBUR H. CRAMBLET*

Dr. Cramblet

AMERICA'S future leadership will come largely from the campuses of our colleges and universities, and the present danger to these institutions is a matter of grave concern.

At no time in the history of higher education in America has there been greater emphasis than now upon public responsibility for adequate and continued support of the private college. Who should help? Who should be attempting to find the solution of this problem which seeks to preserve and strengthen our dual system of higher education?

Government Subsidy Not the Answer

The private independent colleges are rendering a unique and significant service to state and nation. In periods of national emergency they have been ready and willing to surrender their total resources and personnel for use in the national interest. They provide educational facilities and training for approximately forty per cent of American youth, and in doing so save the government vast sums of money that otherwise it would have to provide to duplicate these facilities.

These colleges are unwilling to seek and hesitant to accept direct governmental aid with the inevitable danger of government control. Freedom hardly won and highly prized must not be sold for a price. It is likely that the pottage will spoil in the bowl before it is eaten or turn sour immediately thereafter.

The proposal for a system of federal scholarships awarded to the student on the basis of proven ability and need and continued on the basis of satisfactory achievement has much to recommend it. However, this should be undertaken to make a college education possible to many who could not attain it otherwise and not for the purpose of saving the colleges.

It is probable that a G. I. Bill for present members of the armed forces will be passed by the next Congress, but this will be done in the public interest and to salvage the potential resources of our youth and not as a reward to them for services rendered or as a program on behalf of the colleges.

Business and Industry Should Help

Leaders in business and industry have come forward to acknowledge the concern of free enterprise in the continuance of freedom and independence in higher education. They are quick to acknowledge the great financial savings that accrue to business because so large a share of the cost of higher education is carried on without tax support. They realize that to have the cost of this program transferred to government agencies would result in substantial increases in the tax burden which already rests heavily upon us all; upon corporations and upon individuals alike. Even more than this, they fear the dangers of government control inherent in a government owned and government financed program of higher education.

The secular press has opened its pages to allow this story to be told. Feature articles written by men of position and prestige in the business world have appeared in magazines with national circulation and influence. "The Plight of the Colleges" has been the subject of numerous articles in publications usually concerned with problems of economics and investment. Hardly a day passes but there is comment on the seriousness of the situation in the daily press.

Colleges in the several states are joining in a cooperative approach to business and industry in an effort to see that higher education receives a helpful share of the five per cent—"the deduction from net earnings before taxes which corporations are permitted to make for expenditures on educational, scientific and welfare purposes."

The Need of the Church

The colleges of the Disciples of Christ represent a capital investment in excess of sixty million dollars. Many of these institutions are small in size and limited as to plant and equipment. Viewed as a combined liberal arts enterprise, training thousands of undergraduates, employing hundreds of teachers, operating with a combined annual budget of upwards of twelve million dollars, it appears significant and vital to the future world witness of the church.

The church college is built not for the present but for the future. Its program is not limited by the "Now" but is planned to reach onward into time. The colleges are indeed the manifestation of faith; they are in truth the "assurance of things hoped for."

The future leadership of the church will come largely from the campuses of church-related liberal arts colleges. Those now in training will be directing the affairs of the church in the year 2000 and beyond. We are speaking of the professional leadership of the church, of pastors, missionaries, directors of religious education. But we are speaking of much more than this. We are concerned with the total leadership of the church, of the laity who must give effective witness for Christ in the world in which they are to work and serve.

In the document descriptive of the Long Range Program, entitled "Disciples of Christ Facing the Future,"

*Dr. Cramblet is president of Bethany College, Bethany, West Virginia.

we read as one of the goals of Christian education: "Each church lifting up the advantages of educating its youth in a church-related college."

Disciples of Christ need to concern themselves about this matter of higher education. Too few of our youth are going to college. If Disciples are to be represented adequately among the leadership of the future we must see to it that an increased number of Disciple young people are prepared for that leadership by college training. Based upon the proportionate number of young people who go to college, Disciples of Christ rank next to the bottom among major Protestant communions. Other religious groups send three and four times and one sends eight times as many students to college as do the Disciples.

Our Christian colleges are institutions dedicated to Christian purposes and to the Christian philosophy of life. Such colleges will continue to send back into the life of the church men and women who have caught the vision of a life of service.

Some of these young people will became ministers of power and influence. Others will take their place among the laity as leaders of the spiritual life in their community. They will enrich the professions, will help set new economic standards, will insist upon the creation of a more satisfactory way of life for all people.

There are advantages that will accrue to the church from educating her youth in her own church-related colleges. Fuller development and use of the colleges will increase the total service of the colleges to the church. They must be strengthened for their task if their witness for Christ is to be effective. It is a responsibility of the church to see to it that the colleges are adequate for the training of Christian youth.

There is something anomalous in a situation where the church considers its colleges desirable and adequate for the undergraduate training of its own professional leadership but encourages its future lay leadership to seek their pre-professional training in institutions which too often are outside the reach and influence of the church.

Our Christian colleges must be strong and able for the training of our Christian youth. They should be academically honest. Their integrity should not be open to question. In them there need be no apology for religious emphasis. Their attitude toward the Christ can be frank, positive, effective and enduring.

The service the Christian colleges can render is limited only by the use the church and its youth make of their facilities. The church of tomorrow needs the Christian colleges of today. It must use them now that they may be saved to serve the future.

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India, New India

The Land Once Known as Changeless Now Begins Its Upward March.

By MILDRED REYNOLDS*

Symbolic of the new India is Miss Sarah Chakko, president of Isabella Thoburn College, Lucknow, India, who was elected co-president of the World Council of Churches last August. She is the first woman to hold this post of high honor.

THE past seven years have been momentous ones for "changeless India." First, there was the many-sided influence of the American soldier. Then came the partition and the new government with its constitution—another chance to prove the sterling worth of the new India. Following this came the tragedy of the assassination of Gandhi Ji. These and many other factors have all had a bearing on the renascent India and have influenced the changes which have come to this country in so short a time.

Heretofore we have thought of India as a land of mystics, holy cows, fakirs and child brides; a land where the people wear flowing garments and barefoot sandals; a land where the women carry heavy burdens on their heads, and the oxen and buffaloes are honored and dressed up with garlands around their necks.

We have thought of it as a land where the men load their wealth in jewelry on their wives and daughters, and the bride becomes the property of her husband; a land where the farming methods are as old as the ages. The plow, the cycle, the threshing floor, the winnowing fans, the mills for grinding wheat, all are like those used in Palestine in the time of Joseph and Mary of Nazareth.

All these things are still true of India, but they do not present the complete picture of India today.

India has always been known as Mother India. She is called that in the oldest books of her history. India, the mother of her people; a kind mother, long-suffering, bearing all things, hoping all things, sustaining all things. But India today is like a young mother just reaching adulthood, looking to the future and longing for all that is good in life for her people. She is cautious, not overly trustful. Neither would we be if we had suffered what she has.

The Awakening of the Masses

Not only a few leaders at the top have this new approach but there are terrific stirrings in the hearts of the masses. The new educational schemes and literacy programs of the government and the missions are doing much to awaken the masses from the lethargy of the past.

A poor man came to our door and asked the price of a pair of tennis shoes which belonged to my son. After examining them a bit, he asked if I thought his boy could wear that size. I laughed and said: "Why, Anand, your boy doesn't need shoes. It is true that he is in the school, but he can go barefooted as his father before him did."

"No, Mother," he said. "You see, it is this way. Times have changed. They tell us that we live in new India today. The old shackles have fallen and I want

*Mrs. Herman Reynolds is a missionary to India with The United Christian Missionary Society, now on furlough.

my boy to have a better life than I had. I don't want him handicapped as I have been handicapped. I want him to learn to live and to serve his God and his country as well as any other boy in school."

I sighed as I realized what a long stride that young man had taken. He was the son of a wanderer, and according to his religion, his own son should have become a gypsy too. Old things have passed away and today the boy of the wanderer must become democratic and free.

The land reforms bid fair to do much for the peasantry of India. Of course it is going to mean a lot of hard work and perhaps some heartbreaks, but eventually, if men of integrity can be found to lead in these reforms, it will mean a landed peasantry which means better living.

The agricultural efforts of the government to grow more food have been very fruitful and bid fair in time to make India independent along those lines.

Social and Medical Reforms

The most outstanding of all reforms in new India today are those in social and medical work. Under the leadership of that fine Christian lady, Raj Kumari Amrit Kaur, the Health Minister of India, much progress has been made in public health.

The social reforms are evident on all sides in both major and minor issues. The new constitution says that no man shall be handicapped because of his caste. In former years we used to see the village women wearing the sari without the blouse. The blouse indicated a Christian lady or privileged lady of high caste. Now the village women not only wear the blouse but are beginning to curl their hair in the fashion of the movie stars.

A New Day Dawns

Three queens came to have tea with us the other day. Usually they request that all men folk be absent from the premises. This time they boldly drank their tea in our dining room while the men were present and passing back and forth through the room all the time. A Christian woman said to the oldest queen, "You probably don't like to have these men walking through the room."

She tossed her veil and said, *"Naya din a gaya."*—"A new day is here."

Not only has a new day dawned in the social realm but in the religious realm as well because the two are so closely associated in India.

A Hindu holy man was rebuking his group for not supporting him with alms as they had through the years. His hearers did not seem to be too much perturbed by the curses he was raining down upon them.

The freedom of religion which the constitution gives to every citizen of India is precious to him.

A Hindu boy speaking to the missionary said, "Sahib, I read the New Testament every day of my life. It is my guide in life; but it is not really true, is it?"

It is to answer this question and millions like it that the church of Jesus Christ exists in India today. Today the church faces the opportunity to help India build a new nation under God.

IT would be difficult to find a better book or one more interesting to begin the new year's reading than Roland H. Bainton's *The Travail of Religious Liberty,* nine biographical studies of either the perpetrators or victims of religious persecutions, beginning with the fifteenth century Torquemada, head of the Spanish Inquisition and ending with the seventeenth century John Locke, author of "Letter on Toleration" and "Essay Concerning Human Understanding." In these well-balanced biographical sketches we find the materials of ecclesiastical, political, social, and personality prejudices out of which persecutions come.

Dr. Bainton is a good historian and a good historian is one whose judgment is objective. The persecutor is not always pure devil nor is the persecuted always pure saint. Human emotions, in all of their complexities, are involved. The most hopeful fact is that in three centuries there was progress toward toleration. The closing chapter is a warning that liberty is of one pattern—whether religious or political or academic—and that from the past we can take a warning for our own day.

DR. Bainton treats of Roger Williams as one of the persecuted. Winthrop S. Hudson has written an introduction to and modernized the language of William's devotional essay *Experiments of Spiritual Life & Health.* This classic was written by Williams under the greatest difficulty while living among the Indians as an exile from the enemies of the mother colony. It is a penetrating analysis of the inner life and shows that Williams was a fine introspective thinker as well as an itinerate missionary of power. It is hard to believe that some of the American successors of Williams, who was the most tolerant of the persecuted, should be most uncooperative of modern Protestants in America.

PAUL BLANSHARD'S *American Freedom and Catholic Power* became a best seller in spite of the attacks of the Catholic press and its suppression by many book sellers. His latest book, *Communism, Democracy, and Catholic Power,* develops the theme which must have occurred to every thoughtful Protestant, and that is the striking similarity of the Catholic and Communist systems. It is this similiarity that the author develops with careful documentation. He describes the similar structures of power, thought control, discipline, propaganda, and strategies of penetration. Of course he also tells of the many differences of background and method by which the two systems endeavor to reach the same end, the control and allegiance of the minds of men. The final chapter on "The American Answer" pleads for a thoughtful opposition to both systems. We can become so violently anti-Communist or anti-Catholic as to lose our sense of proportion and defeat our abilities to deal intelligently with the problems these systems pose for our culture.

ELTON Trueblood's latest book, *The Life We Prize,* lacks both the compactness and the unity of some of his former works, but even so it is a good

(*Continued on page* 42)

Week of Compassion

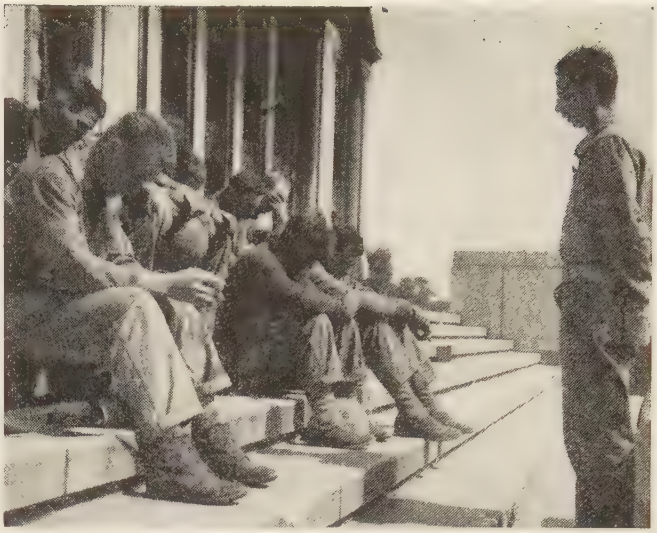
Highlights Concern for Military Personnel

Refugee Needs and Ecumenical Services Also Share in February 17-24 Observance

A SIGNIFICANT share of gifts made by Disciples of Christ during the 1952 Week of Compassion on February 17-24 will aid the continuing work of the Committee on Military and Veterans' Services. The brotherhood's spiritual ministry to service men and women, chaplains, and industrial defense workers is carried on by this committee. Pictures on this page illustrate some phases of this vital ministry.

Additional phases of the outreach of a concerned brotherhood as expressed through the Week of Compassion giving will be illustrated in WORLD CALL next month. These include urgent relief and reconstruction needs of refugees in several "danger spots" of Europe, the Middle East, and Asia. Then, several ecumenical agencies, doing outstanding service for all Protestant Christians, will also share in your gifts. "If You Care, You Will Share!"

Korean children gravely receive gifts of clothing and toys from friends and well-wishers in the United States through Disciple Chaplain (Lt. Com.) Ernest A. Ham, Jr., who is now at the United States Naval Receiving Center, Annapolis, Md.
—USMC Photo



—USMC Photo

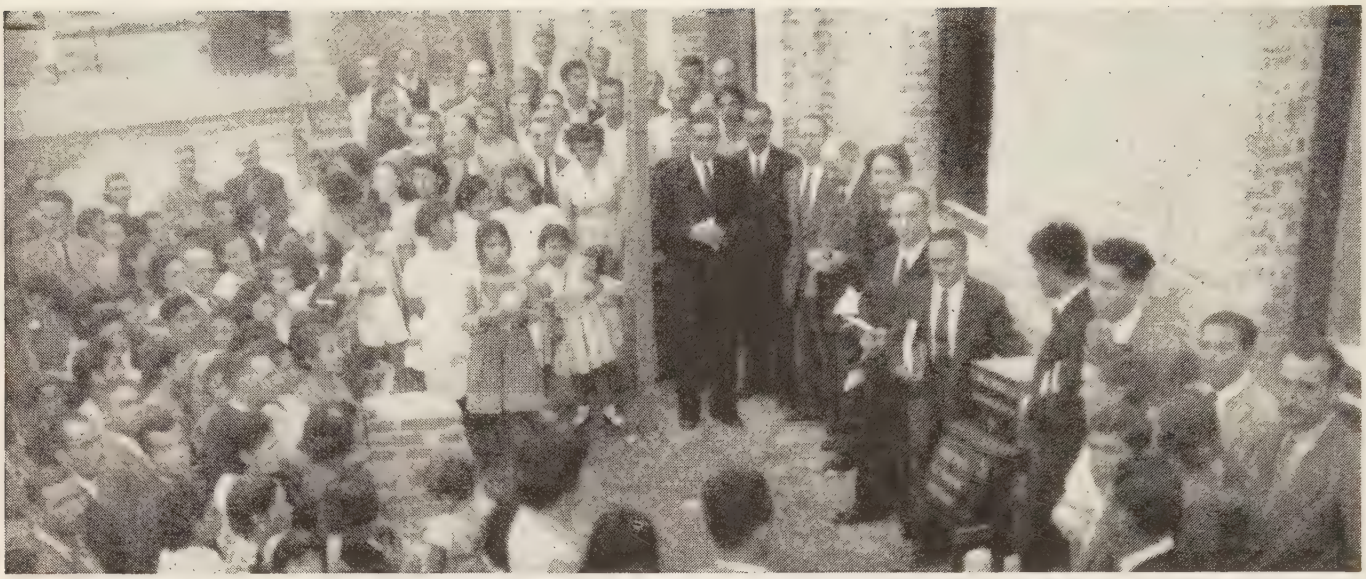
U. S. Marines bow their heads in reverence as a Protestant chaplain conducts a prayer service during the war in Korea.

—RNS Photo

Children of service personnel at Westover, Mass., Air Base, during recess of a Vacation Bible School. The Base is home of the Atlantic Division, Military Air Transport Service, where Disciple Chaplain (Maj.) Jesse L. Coburn is stationed.

—USAF Photo

The ministry of chaplains to the many sick and wounded now in military hospitals is vital to recovery of the patients.



Church members and official visitors watch the laying of the cornerstone for the new church at Resistencia.

A New Church Is Born

By PAUL ANDRESS*

THE Disciples of Christ in Argentina have been a small group and their growth has not been rapid. When work was established in Asuncion, Paraguay, soon after the years of World War I, there came into being a dream of a chain of churches between Buenos Aires and Asuncion. But, due to the economic depression of the 1930's and the ensuing curtailment in missionary funds and personnel, this dream was never realized.

But the dream was never lost. All through these years, while Disciple work in Argentina has been confined to our four churches in the capital city, the eyes of our workers, both missionary and national, have been on the "fields white unto the harvest" in the interior of this vast country.

It was not until the year 1943 that a step forward could be taken. Due to the generosity of Ward College in releasing funds that had hitherto been contributed by The United Christian Missionary Society to this interdenominational institution, money became available to start a new work outside the city of Buenos Aires.

After a careful study by Pastor Feliciano Sarli, it was decided that the city of Resistencia, capital of what was then the National Territory of the Chaco, offered the best location for the establishment of a new church. Pastor Sarli was asked to go to Resistencia and open the new work.

The city of Resistencia lies about 906 miles north of Buenos Aires. The climate is sub-tropical, cotton being the principal crop, with sugar cane, citrus fruits, tobacco and corn as other important products. The region abounds in hard woods and one of its chief industries is the extraction of tannin from the wood of the quebracho tree.

Resistencia was a particularly happy choice for the location of a new work. The city has many of the qualities of a frontier town. It is notably less bound by tradition than near by Corrientes, capital of the province of the same name, lying directly across the great Parana' river.

Resistencia is a very modern city with well-paved streets, public parks, modern buildings, good banking facilities, public utilities, libraries, schools and other cultural centers. It lies five miles from the river port of Barranqueras and is connected with Buenos Aires by river boat, and daily rail, bus and plane service. The population is sixty-five thousand.

Pastor Sarli was especially fitted to do this pioneering piece of work. The Sarli family left for Resistencia in December of 1943. To begin an entirely new work in a strange city is no easy task. In spite of the initial problem of finding a place for his family to live and a place for meetings to be held, Sr. Sarli began his work with enthusiasm and devotion.

Initial Meeting Held

Early in the year 1944, Sr. Juan Arrejin, an evangelical Christian, not then connected actively with any congregation, offered his home as a meeting place and on the night of February 8 an initial meeting was held.

On Sunday, March 19, a Sunday school was begun with an attendance of twenty-two; and during the same month a house was rented that provided both suitable living quarters for the Sarli family and facilities for holding services. On April 28, 1944, the new

*Mr. Andress is a missionary to Argentina with The United Christian Missionary Society.

church was organized with eighteen charter members.

A church conducted in a rented building does not feel that it has a permanent home. The next step was to secure the necessary funds to purchase a suitable piece of property.

Due to the generosity and interest of the Wilshire Boulevard Church, Los Angeles, and the First Christian Church in Tyler, Texas, funds were made available. After trips to Resistencia and consultations with the members of the congregation and pastor, on December 28, 1946, a splendid and ample lot was purchased not many blocks from the rented building.

Although four more years were to pass by before a sanctuary could be built, the lot was used from the beginning as a recreation field for the youth of the congregation and community.

In 1950 the Sarli family returned to Buenos Aires and the work is now in charge of our youngest pastor, Nicolas Martinez and his capable wife.

Construction Begun

Funds from the Crusade for a Christian World finally made it possible to plan for the much needed church building. Plans were studied during 1950 and construction was begun in December.

The construction has been in charge of Angel Peiro', one of the seminary students and a candidate for the ministry. This has been his year of practical work which the Union Theological Seminary requires of all its students before completing the final year of their course. Angel had planned to be an architect and is a graduate of one of the technical schools of Buenos Aires. But the call of the Christian ministry was stronger.

Due in part to Angel's sacrificial service and careful administration we have been able to finish the construction of all three units of the new building, church sanctuary, educational unit and parsonage. Disciples can be proud of this, the first Protestant church building erected in Resistencia.

The cornerstone of the new building was laid on Sunday, April 29, 1951. Official visitors were Pastor Silvio Azzati, president of the Council of Disciple Churches in Argentina; Mrs. Mae Yoho Ward, executive secretary for Latin American Missions of The United Christian Missionary Society, and the writer as treasurer of the Disciples of Christ South America Mission.

The pastor, Nicolas Martinez, preached on the theme "Jesus Christ, the Church's Foundation." A copy of the minutes of the meeting signed by those taking part, a New Testament, a hymn book and a copy of the local newspaper were deposited in the cornerstone which bears the inscription: *"Templo Evangelico—Discipulos de Cristo—Resistencia—1951."*

The growth of this congregation has not been phenomenal but it has been steady. One young woman of the congregation has dedicated her life to full-time Christian service. She will finish her seminary training next year and is engaged to Angel Peiro'.

The church is developing an all-round program, giving a place of importance to Christian education and leadership training. It has organized and contributed generously to the local campaign for building funds. It has a real sense of stewardship, and in relationship to its size and available financial resources this congregation is one of our best.

When in the near future the new and completed building is dedicated, we can look back on a task well begun and well done and can look forward to a work that will be permanent and growing because the elder churches have shared some of their abundance with one of the younger churches.

Laying the cornerstone for the new church in Resistencia. Second from left is Mr. Andress and continuing from left to right, Mrs. Mae Yoho Ward, Pastor Silvio Azzati, Pastor Nicolas Martinez and Angel Peiro.

The World-wide Fellowship of Prayer

By FLORENCE GORDON*

In India, a mother rejoices in teaching her child to pray. The offerings on the World Day of Prayer are used to help supply Christian literature for women and children in other lands.

A GREAT many people who do not know the word "ecumenical" have had ecumenical experiences. They have them regularly each year on the World Day of Prayer. Then literally millions enjoy a deep sense of the oneness of "the whole family of God in the whole world," whether the language they speak is Bantu or Telugu, Spanish or Swahili, or the Greek from which "ecumenical" and "ecumenicity" come.

A Wonderful Bond

Following as far as possible a uniform service, in many languages, they observe a special day of intercession, and over and over again word comes back to the United States, from which the service is sent out, "We become vividly aware of the fellowship of Christians around the world." "The World Day of Prayer makes a wonderful bond."

During the summer of 1951, copies of the service for February 29, 1952, were prepared and mailed out to 104 countries and areas of the world by the National Council of the Churches of Christ in the U.S.A.

Programs Adapted and Translated

The procedure overseas is as varied as the lands themselves. The program, once on the field, is adapted if necessary and translated into the local language or vernacular. In some countries it is printed and distributed by the National Christian Council; more often, however, some simpler form of reproduction is used, typing or mimeographing, and perhaps only leaders of the observances need copies.

"Most of our women do not know how to read," a Burmese leader explains, "but I read the Scripture passages to them in Pao, and they do know how to sing Christian hymns and lead in prayer."

"We typed out several copies," says another Burmese woman, "and I was glad I could send one which I translated into Burmese to a place about seventy-six miles from our town. I am very glad to do this work, for it did a great deal of good, to me at least."

A woman in Assam not only led the women of her own church in their World Day of Prayer meeting, but she made copies in longhand and sent them to branch churches, so that they, too, could join in the service.

Prayers in Every Tongue

Perhaps in no area are there more polyglot services than in the Near East. A missionary writes from Tehran, Iran, "A great deal of work went into preparation for the service. First, one of our fine young matrons, Jewish Christian, translated the program from English into Persian. Then a worker in the London Mission for Jews edited it, adapting it to our group, and a Moslem Christian, a young mother with little children to keep her more than busy, cut the stencils. One hundred copies were mimeographed by the Albers Foundation.

"Thirty copies were typed in English. A German friend prepared thirty invitations in German. A Russian wrote a notice and explanation of the Day of Prayer which was read at the Sunday morning Russian service.

"The choir, which rehearsed in advance, consisted of Christian teachers from the church primary school, Iran Bethel, and several young women teaching in govern-

*Miss Gordon is with the Joint Commission on the Missionary Education of the National Council of Churches.

ment schools. The German wife of one of our Kurdish doctors sang a German solo, and two Russian women a Russian duet. The first verse of the offertory hymn was sung in Syrian, the second in Armenian, the third in English and the last in Persian. Prayers were offered in these languages and also in Turkish and Greek. The talk was given by an American, a former missionary to China, with a Jewish Christian serving as interpreter.

International Character

Displacements of recent years have added to the international character of many observances. In Southern Rhodesia, seven countries—China, Korea, England, Finland, the Union of South Africa, the Belgian Congo and the United States—were each represented by two persons, one telling of the needs of the countries and the other praying for the needs mentioned. The persons chosen had some real connection with the country. The needs of China, for example, were presented by a China missionary temporarily serving in Rhodesia.

It is not only language difficulties that are transcended in the World Day of Prayer observances. Anglican and Salvation Army worship together, representatives of state church and of the free churches. Many refer gratefully to the growing spirit of fellowship between the denominations and are seeking to extend the cooperation throughout the year.

Offerings in Kind and in Coin

There is ecumenical fellowship not only in the prayer observances but also in the concern which one group of Christians in the great chain of prayer will show for another. Offerings in Switzerland were given to several missionary causes, to displaced persons and to victims of avalanches. Canada regularly gives generous contributions to Christian literature agencies around the world. In Kermanshah, Iran, gifts were designated for "the Korean families, our brothers and sisters in Christ, presently suffering under the wrath of war."

Offerings are sometimes in kind as well as in coin. Two hundred children in the Belgian Congo, whose young leader had opened the service saying reverently, "We have come together to pray for people around the world," closed it by walking quietly to the altar carrying their gifts of manioc leaves or sweet potatoes, while the organ softly played "Sweet Hour of Prayer."

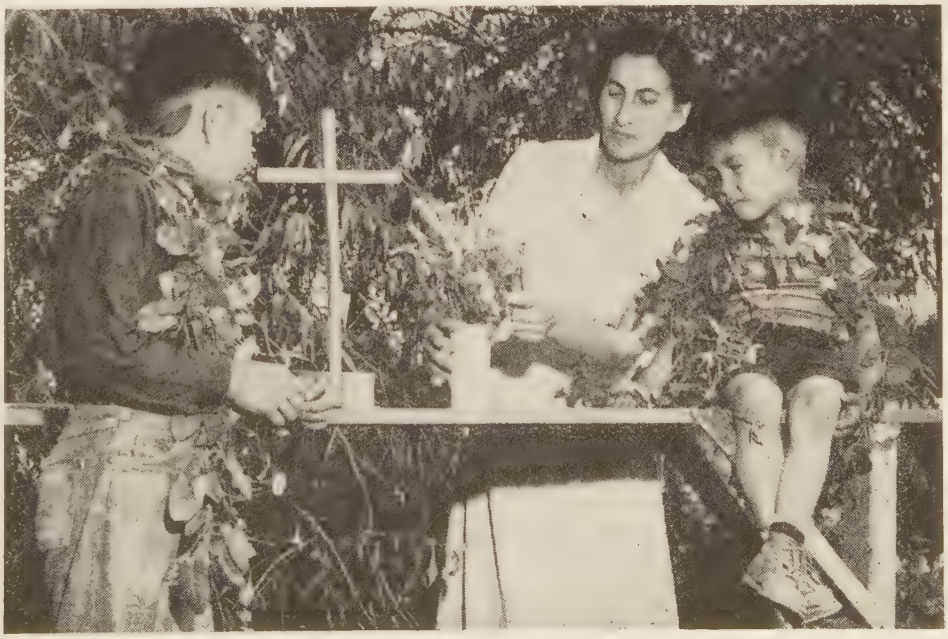
Most Widely Observed in United States

Naturally it is in the United States, where the World Day of Prayer originated, that it is most widely observed. There are services in 18,000 communities. Offerings, which run close to $300,000, are divided equally between home and foreign mission projects, through the Divisions of Home and of Foreign Missions of the National Council.

Services are held not only in churches and chapels but also in schools, hospitals, county homes, homes for the aged, jails, factories and migrant camps. Workers in the Flandreau Garment Factory at Flandreau, South Dakota, which makes clothing for the government schools for American Indians, gathered at the noon hour when the machines were still. A copy of the painting of Christ at the Door stood on the cutting table as focal point for eyes and thoughts as workers followed the service.

The service to be used around the world on February 29, 1952, originated with members of the three groups which receive Christian ministries through a portion of the World Day of Prayer offerings—migrants, share-croppers, and American Indians in government schools.

Uniformly, those who participate in the World Day of Prayer consider it a privilege. In the word of a correspondent in the Belgian Congo, "It brings us closer to our heavenly Father and to each other to know that Christians all around the world are using the same thoughts and prayers on this special day. We are looking forward eagerly to the next World Day of Prayer on February 29, 1952."



In the United States, two Indian boys are happy in helping their teacher to decorate an altar for worship out-of-doors. World Day of Prayer offerings help support the home missions ministry to Indians, migrants and sharecroppers in this country.

Photo by Hufnagle from Monkmeyer

Members of the CYF Caravan to Mexico eat lunch in the mission patio at San Luis Potosi.

CYF Caravan to Mexico

By RIVAL HAWKINS*

DURING the month of August, eighteen members of the Southern California Christian Youth Fellowship and three adult sponsors took part in a three-weeks goodwill tour to Mexico.

The purpose of the trip, sponsored by the Department of Christian Education of the Christian churches of Southern California, was threefold: (1) to visit our mission activities in Mexico and bring a firsthand account of their work back to our churches; (2) to help the young people in our church at Aguascalientes paint their meeting rooms; and (3) to create a deeper feeling of understanding and appreciation between the young people of our two countries.

Five Thousand Miles by Bus

The five thousand mile trip was made in a new Chevrolet school bus owned and driven by Roscoe Deaton, a member of the Redlands Christian Church and one of the sponsors on the tour. The other two sponsors were Mr. and Mrs. Rival Hawkins.

The cost of the trip was shared by the caravaners, their home churches and interested CYF groups. CYF-ers also contributed the thirty dollars used to purchase paint for the work in Aguascalientes.

The eighteen young people, gathered from churches in all parts of the Southern California area, were carefully selected on the basis of their Christian commitment and their participation in the youth work of the local church. Health certificates and the endorsements of pastors and sponsors were also required.

Interestingly enough, six of the caravaners were Lifework Recruits. Three more indicated their intention of becoming Lifework Recruits as a result of their caravan experiences.

Chief among the many highlights of the tour was the privilege of meeting our missionaries on the field and of seeing them at work among the Mexican people.

Mr. and Mrs. Clarence Fuqua were perfect hosts during the week end spent in San Luis Potosi. Among the many interesting experiences they had planned for the group was a fellowship program with the Mexican young people on Sunday evening, during which both Mexicans and Americans discovered that differences in language need not be a barrier to Christian fellowship.

The California young people sang anthems in both morning and evening services in San Luis Potosi, much to the delight of the pastor, Senior Daniel Lopez de Lara, and his people. They sang a third time in the afternoon in the new Colonia Church on the outskirts of the city.

Again, at Aguascalientes, both missionaries and nationals joined forces to see that the five-day stop-over in their city was both interesting and happy.

Ruth Leslie, May Wilson and Dimple Heather from

*Mr. Hawkins is secretary of Christian education for the Christian Churches of Southern California.

the Social Center, Senor Arturo Andrade and his family from the church, and Pearl Gibbons and her adopted daughter, Margaret, from Hope Hospital, made everyone feel at home. Dr. Jose Avila from Hope Hospital, and Margaret Gibbons, a senior student nurse, were especially helpful in caring for the medical needs of caravan members.

A part of each day was spent painting at the church. It was a moving experience to see the California and Mexican young people painting side by side and enjoying their work. Rolando Andrade, second son of the Andrades, supervised the work.

The Aguascalientes young people gave a party for the Californians in the home of one of their members. The two groups enjoyed hearing their conference songs sung in another language.

One of the most interesting days while at Aguascalientes was that spent visiting the Kepples on the farm near Pabellon, the Byron Spices in their home in Pabellon, and the home for rural girls established by Miss Hallie Strange near the Spice home. The Kepple living room was filled to capacity when the caravan members and their missionary and national friends from Aguascalientes were invited inside to eat their usual on-the-road lunch of Spam sandwiches, bananas and canned orange juice.

During the three-day stop in Mexico City, the caravaners attended morning services and an evening youth fellowship meeting in Union Church. Two memorable events occurred at Union Church—a good visit with the F. J. Huegel family and the privilege of hearing Muriel Lester deliver the morning sermon.

Friendships Made on Mission Fields

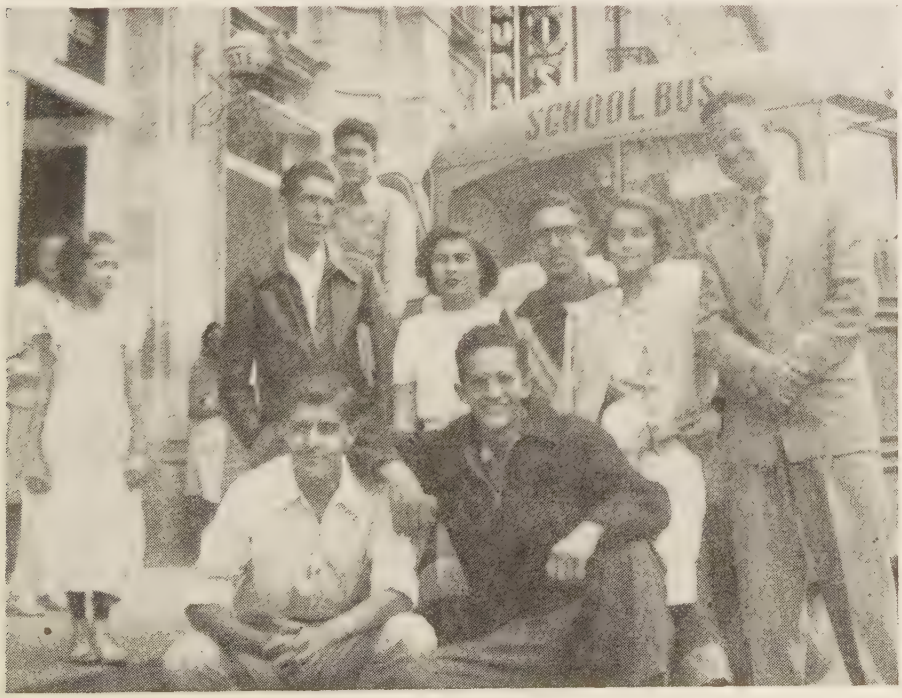
The members of the Southern California CYF Caravan to Mexico returned from their long tour quite weary, but with a feeling that the whole experience had been most worth while.

Photo by Victor de Palma from Black Star

Miss Hallie Strange plays her accordion for several of the girls at Casa Hogar, Pabellon, Aguascalientes, Mexico. The CYF caravaners enjoyed their visit at this home for rural girls.

They had seen Christian missions at work in one of our brotherhood's major fields and had cultivated friendships with both missionaries and nationals; they had been impressed by the urgent need for Protestant mission work in Mexico; and they had arrived at a new and more adequate appreciation of Mexico and her people.

During the next several months, the caravaners will be visiting our churches throughout Southern California to show their pictures and souvenirs, and to tell the story of the needs of the Mexican people and of the courageous efforts our missionaries are making to meet those needs.



Senor Arturo Andrade, Christian Church pastor in Aguascalientes, with his six children and other church members. The caravan bus appears in the background.

Clinic Brings New Hope for Asuncion's Lepers

THE fourteenth of September, 1951, was an important day in the history of leper work in Paraguay. It was marked by the inauguration of a new clinic in the University Hospital in Asuncion for the treatment of Hansen's Disease (leprosy).

Attending the inauguration of the new clinic was the past-president of the Leper Society, Robert B. Lemmon, missionary of the Disciples of Christ for more than thirty-four years.

Also present were the Honorable Howard Tewksbury, United States Ambassador; the Dean of the School of Medicine of the University; the Director of the Hospital, Dr. Ramirez Boettner; Mrs. Leonor Ocampos, wife of the Secretary of the State; the Mayor of Asuncion; doctors, business men and women representing the woman's leper committee which forms a part of the Patronato de Leprosos.

The inauguration ceremony included the blessing of the clinic by the chaplain of the hospital, which was followed by an address by J. Raymond Mills, president of the Patronato de Leprosos, and a Disciple missionary for fourteen years. He presented the clinic to the director of the hospital.

Mr. Mills' address was printed in full in the newspapers and was read over a national radio hook-up. Emphasis was given to the campaign which the Leper Society has made over the years in Paraguay, and to the desire of the Society to extend its services to the lepers living in Asuncion in order that greater progress might be made in stamping out the disease.

New sulfone drugs make it possible to cure Hansen's Disease. The sick need to be given treatment and the public needs to be educated concerning the disease. There has been too much superstition and too much ignorance about the nature of the sickness. The stigma attached to the sick is most unjust and causes untold suffering and hardship.

Patronato de Leprosos, the Leper Society, over which Mr. Mills presides, offered its entire cooperation to the University Hospital in the treatment of Hansen's Disease. The Society has completely equipped an office and a clinic with desks, chairs, a typewriter, a sterilizer, instruments, and cabinets; printed forms for the recording of data, free medicines for the sick and technical laboratory service. The Society has placed a doctor, a secretary, a nurse and a home-visitor on its payroll.

The director of the hospital, Dr. Ramirez Boettner, responded with an acceptance speech, thanking the Leper Society for its cooperation and citing the great need for such clinics for the thousands of lepers in Paraguay. He stated that Hansen's Disease is one of Paraguay's most serious health problems and that he was grateful to have the collaboration of the Patronata in the campaign against this ancient disease.

THE clinic has been given a large section of the city to control. The section is comprised of many poor areas where thousands are in constant contact with the disease. Some families are living in one room, with the mother, father and six or seven children all together. Few of them have any sanitary facilities, and of course there is no running water. Many of the families eat their food out of the cooking pot.

It is impossible to have enough colonies to care for the sick people; and for many sufferers of Hansen's Disease, especially those in the early stages, it is not advisable to send them to a colony. Now the sick will make regular trips to the clinic for the necessary tests, free medicines, and the careful control of the disease. Children under fourteen years of age are much more susceptible, and it is hoped that careful supervision may be given to them in homes where the disease is located. The very latest medicines will be made available. Already the Leper Society has an enviable record of having cured twenty children in the Leper Colony.

THIS great humanitarian work had its origin in two missionaries, Dr. John Hay, a Scotsman, and our own Disciple missionary, Malcolm Norment, now in home missionary work in the United States. Both of these men devoted a great deal of time to the leper work and the formation of the Patronato in 1936.

The Society, or Patronato, has its headquarters in the mission school, Colegio Internacional. The Society is composed of Paraguayans and foreigners working in complete harmony to fight the disease. Although the Society is composed largely of liberal Catholics, its president has always been a Protestant, usually a missionary with The United Christian Missionary Society. This is one of the finest contributions which our missionaries have made throughout the years to the Paraguayan nation.

Gifts which continually arrive through the United Society for leper work in Paraguay are greatly appreciated and serve to give Protestantism a higher esteem in the minds of the Paraguayan people.

Members of the Patronato de Leprosos of Paraguay and visitors at the inauguration of the new leper clinic in the University Hospital in Asuncion. J. Raymond Mills, Disciple missionary, is standing back of flowers. On his right is Mrs. Leonor Ocampos, wife of the Secretary of State. First man on Mr. Mills' right is the Honorable Howard Tewksbury, Ambassador of the U. S. A. to Paraguay. On Mr. Mills' left is Dr. Ramirez Boettner, director of the hospital. Others in the picture are doctors, business men and women who are members of the Society of which Mr. Mills is president.

Bible Sunday—Congo Style

By WALTER D. CARDWELL*

IT was Sunday morning, November 4, 1951, in Belgian Congo. Torrential rains, known only by those who have been in the rain belt, were falling on the tin-roofed church at Bolenge. The rain, however, did not greatly affect the inspirational value of the service that morning, for something fascinating was taking place, an event which many eyes had never seen and which many ears had never heard.

It was Bible Sunday. About six hundred Christians were assembled in the church building for worship. It was an unusual service. The word of God was read in twelve languages! Yes, twelve of them in what seemed to be just a plain Sunday morning service in the old church building at Bolenge.

Five of the languages could be called "languages of the white man." These were French, Swedish, English, Hebrew and Greek. The other seven were languages of God's children of the African forests and swamps: Lonkundo, Lingala, Lingombe, Lontomba, Bobangi, Kisakata, Kikongo.

*Disciples of Christ missionary in Belgian Congo with The United Christian Missionary Society.

The faces of the Congolese expressed fascination and wonderment that their ears were hearing the Bible read in eleven other languages.

For the missionaries, too, this was a remarkable experience. We were humbled as we realized what the significance of such a service actually is. For one thing, such a thing could not happen in our homeland. Where in America could one plan a service in which the Bible would be read in twelve languages? It could be done in some large university center if plans were made months ahead. But this service in Congo had happened with only a little planning and with the people who are for the most part right around us every day.

Walter Cardwell exchanging copies of Gospels for food while on a visit in the back country of Congo.

JUST what did the native pastor choose as the reading for Bible Sunday? One selection was from II Timothy 3:14-17: " . . . continue in what you have learned . . . that the man of God may be complete, equipped for every good work." The second selection was from John 5:39. " . . . it is they that bear witness to me." These words were read in each language, and each worshiper was moved to reflect on the power of the Bible in the life of man. We heard it in only twelve languages, but portions of the Bible have been printed in one hundred times that many tongues.

With II Timothy 3:15 as his text, our preacher, Bongelemba Nathanael, preached a brief sermon in which he compared the Bible to the shepherd's staff. He had taken the branch of a tree and made a shepherd's staff, and there he stood with the Bible in one hand and the staff in the other. He said, "As the power of God came to the people of Israel whenever Moses lifted up his staff, so the power and guidance of God comes to us today as we take up our Bibles and use them daily."

Increasingly we hear the bad news that Communist propaganda is coming into the population centers of Congo. How wonderful it is to know that the good news of Christ has reached not only the large cities of Congo, but also thousands of forest villages. And those who love their Bibles and read them daily are also lovers of freedom, truth, justice and brotherhood. The church must teach the millions of illiterates to read, then put the New Testament in their hands and help them to understand it. What work could have in it more hope for the future of our world than that!

Yes, it gave me a thrill to participate in this Bible Sunday service in the heart of Africa.

The program used for the Bible Sunday service appears on this page. Names of several Disciple missionaries may be recognized.

EGLISE DU CHRIST AU CONGO

a Bolenge, D. C. C. M.

Dimanche 4 novembre 1951
a l'eglise 9:45 heures A. M.

Programme du Service Religieux.

Prelude .....Madame Edwards
Revision de l'cole du Dim .....Ekakya Joseph
L'Annonces: .....Nath. Bongelemba
Cantique
Lapriere: "Fafa ekiso ole nda loola."
"(Notre Pere qui es aux cieux)"
Cantique 109
Lectures des Ecritures: Jean (Yoane, John) 5:39; 2 Tim. 3:14-17

1. Lonkundo-Lomongo .....Bokunge Jacques
2. Lingala .....Ngbolongo Philippe
3. Francais .....Lokumba Maurice
4. Anglais .....Mam'Onkongi Esther Snipes
5. Lingombe .....Bombolo Jean
6. Lontomba .....Bonsome Jacques
7. Bobangi .....Ifeka Samuel
8. Kisakata..Mosikangondo Thomas
9. Kikongo..Sec. General Ohrneman
10. Swedois .....Mme. Collden
11. Ba-Ebele....Is'Ekila D. A. Byerlee
12. Ba-Grec .....Is'ea Mbunga H. C. Hobgood

Cantique par les chanteurs
Sermon par Nath Bongelemba
Texte: "Les saintes lettres, qui peuvent te rendre sage a salut par la foi en Jesus-Christ." (Bikotelo bikuseya lokoatela wanya ele loiko nd'ewel'ea imeezo el-ele Masiya Yesu) 2 Tim. 3:15
L'Offrande de la Bible (Cantiques .....)
Benediction par.....(Is'Ondange Mr. le Rev. Cardwell)
Service de Sainte-Cene .....(Mr. le Rev. Hobgood)
(Mr. Ikelenge Joseph)

Sortie de L'eglise
Discours a la cour devant l'eglise par Ekebe Jacques

A Week-end Visit To a Jungle Camp

By KEITH B. SALMONSON*

Photos by Wm. D. Hall

To make it possible for them to attend, the Mission pays third-class travel for official delegates to the youth conference. Here Wm. D. Hall repays Christopher Ramju of Pendra Road and Gokal Anjori from a remote village in the Takhatpur area.

AS usual, I rolled out of bed at six forty-five, breakfasted, and met with my Pandit for Hindi language tutoring at eight o'clock. This Friday, however, was to be very special in that I was to leave Jabalpur (Jubbulpore) for the small village of Nohata, some fifty miles north of the city, for a week end with a Mission-wide Disciples Young People's Conference. The conference was being held at a rest house built out in the jungle.

I took with me a sleeping bag, extra blankets, mosquito net, canteen, and sufficient lunch for two good meals. One must be prepared for any emergency in India.

Because of Diwali holidays, the time for a Hindu festival of lights celebrating the new year, the wheezy old bus did not leave the station until two o'clock in the afternoon. Thanks to an Indian Christian friend, I had a relatively secure seat in front by the driver.

This was a beautiful sunny day, as every day is during this time of the year [November], and the road stretched out invitingly before us. Occasional bullock carts or herds of cattle, buffalo or goats blocked our way. But the bus would plow right on through.

The dry stubble of rice fields shone dull yellow in the sun. Some sections of land were in scrub jungle—much of it teak—with closely cropped indigenous grasses. Other fields showed delightful green carpets of newly sprouted winter wheat.

A herdsboy, blended with the dust of the road and with stick in hand kept his cattle together. A band of carnival performers, their wagons painted bright red and yellow, rested their bullocks by a well.

An old white-haired man, his bare feet like carefully tanned leather, got off the bus at a small village. Here we saw small brown children with black, brown and sometimes copper-sunburnt hair flying in all directions. Wearing only little shirts, or nothing at all, they tossed small stones into a circle on the ground. A beggar woman with a sniffling baby piteously asked for alms from the occupants of the bus, but she received nothing.

Only one man used a handkerchief when clouds of red dust swirled about over the bumpy corrugated road. The others probably did not own one. After three hours the swarthy, surly bus driver with barely perceptible English indicated that I had reached my destination, the camp in the jungle.

THE jungle stretched out on both sides of the road; but to the left and over a small hillock, through the trees one could see a small sturdily built stone house. Two high school girls wearing colorful flowing saris crossed the road in front of us. As I scrambled down with my bed roll, Keith B. Hall, educational missionary at Damoh, shook my hand, grabbed my arm and led me into the jungle.

At 5:30 P.M., sixty high school young people and a staff of thirteen gathered together for evening vespers. Wm. D. Hall, Miriam Terry, Mr. and Mrs. Herman Reynolds, L. F. White, and Peter Solomon were present. In a half-acre grassy clearing each person seated himself on large teak leaves before a recently constructed altar of slab rock, surmounted with a rough wooden cross.

Hymns were sung in Hindi. Franklin White gave the vesper message. God's presence was very near in that place—the wonderful stillness broken only by an occasional bird's song or the sound of a small animal scurrying off through the brush. A few high cumulo-stratus clouds were painted delicate pink by the setting sun. Nothing reminds one so much of the wonders of God's love as a beautiful sunset.

Night descended swiftly. Missionaries, with twinkling flashlights and lanterns, lighted the way back over animal paths in the jungle to another clearing which served as a dining room. By the light of kerosene lanterns we sat on the ground and ate heartily of an Indian meal of boiled rice, curry, dal, chapaties and tea.

*Mr. and Mrs. Keith B. Salmonson are in their first term of service as missionaries in India with The United Christian Missionary Society. This article describes an experience which Mr. Salmonson had in November, 1950, only a few days after his arrival on the field.

Mrs. Miriam Terry and her leadership training class use a chukker (for grinding lime) as their classroom. She sits on a large stone wheel and the class sits around the edge of the circular trench. Many are Sunday school or vacation Bible school teachers.

Seated on rocks overlooking the river, Pushpa Jacob and McDonald Claudius read their Bibles as a part of morning watch at the Mission-wide high school conference at Nohata.

The food was hot to my taste, but with liberal amounts of boiled river water it rapidly disappeared.

The girls slept on cots in the rest bungalow, and the fellows occupied tents and slept on rice straw. I joined the missionary men out under the stars, with a mosquito net rigged up on ropes supported from near-by trees.

Some of the boys had built a roaring fire in another clearing, and like all young people they had a good time singing and putting on stunts. Unlike American youth, each individual wanted a chance to make a speech, sing a solo or do some such individual performance. After an hour and a half the day ended with a prayer circle.

One feels the chill of the Indian night, and many youth were shivering because of insufficient clothing. The snugness of my sleeping bag seemed a good place to be and I slept soundly until the whistle of Bill Hall, dean of the conference, chimed in with the birds' awakening warbling. We wended our way down to a near-by swift-flowing river to wash and shave. Later in the day everyone was given the opportunity to swim in the cold waters.

A SHORT morning devotional brought all of the adults together before breakfast, which was followed with Bible study and special interest classes. The afternoon was given to rest and recreation.

Later that morning I went with Peter Solomon in to Damoh, thirteen miles north, for needed camp supplies. There I saw for the first time the growing hospital where Don Rice is working, the boys' boarding school and farm, and several of the missionary bungalows.

When we returned to camp we learned that Sam Diwal had shot a wild boar. Half of it was given to a group of black-skinned villagers as their pay for serving as beaters. The camp still had some deer meat from an animal killed earlier. Sam, a teacher at Spence Training College in Jabalpur, also met up with a panther on a jungle path, but he was lucky in that the panther was not on the prowl.

Before evening vespers the students beat the faculty by two points in a round of volleyball.

Sunday afternoon Keith Hall and I and ten others went to Damoh where I could catch the bus more easily. Together we tramped over a large portion of the Damoh farm, discussing the many problems that had arisen. A picnic was planned quickly by the Halls and Rices. At 4:15 we drove the jeep to the bus station to get my ticket and one for Miriam Terry.

We were told that the last bus for the day would be at 4:30 instead of at 8:00, so that we had to rush back to get my bed roll. We intercepted the bus on the outskirts of town.

A half hour later the bus stopped at the camp site just as the young people were going to vespers. I shouted out the window to Mrs. Reynolds, telling her that I had Mrs. Terry's ticket, but where was she? Of course she had not expected this to be the last bus and was not quite ready to go. A mad scramble took place while passengers muttered in their beards and the driver sat quietly smoking until Miriam squeezed in beside me.

THE rest of the journey was uneventful. The drabness of poor Indian huts was cloaked by the night, so that one liked to imagine a comfortable home where a small oil lamp flickered cheerfully through an open doorway or latticework. At times tiny groups could be seen huddled around an evening fire.

At one place we stopped for tea and a snack. I shared with Mrs. Terry some delicious deer meat sandwiches and fruit which Virginia Hall had prepared. When we began our journey again many of the men wrapped their heads in scarves against the cool night air—most of the windows in the bus had long since disintegrated!

By 8:30 P.M. we were at home and were sitting down to a late evening meal with the Gamboes of Bilaspur and Velma McGill, another new missionary in India.

This weekend trip helped me to see more of the Disciples of Christ Mission and to place me in a better position to relate my own training to the cooperative work of this wonderful team of Christian missionaries who are bringing and enlarging the gospel of Christ to India's hungry millions. We have been sent as leaven—God help us that we never lose our savor.

Mealtime is a time of fellowship for students and leaders at a youth conference.

Chapman College
Los Angeles, California

MINISTERS of Southern California recently extended an invitation to Chapman College ministerial students to attend a regular monthly meeting held on the college campus. The response to the first invitation was so enthusiastic that such attendance will now be a regular procedure. Future guests of the group may include sociology and education students.

A busload of Chapman College students went to Fresno to attend the Area Assembly held in that city. The Chapman College quartette and soloists provided special music for the Assembly. Dr. George N. Reeves, president, was speaker at one of the sessions.

Culver-Stockton College
Canton, Missouri

Two new members have been added to the board of trustees of Culver-Stockton College. They are Edmund C. Miller, pastor of the Hamilton Avenue Christian Church, St. Louis, and Mrs. Anna F. McGlothlan, St. Joseph, Missouri.

Religious Emphasis Week was observed on the Culver-Stockton campus in November. Dean John E. McCaw, of the College of the Bible of Drake University, Rabbi Saul B. Appelbaum, Rockford, Illinois, and Mrs. Sara Dunning Zenge, Canton, were the speakers.

Butler University
School of Religion
Indianapolis, Indiana

The first of a series of lectures inaugurated by the School of Religion on the subject "Studying Major Church Mergers" was held November 14 and 15, and was addressed by Bishop Ivan Lee Holt of St. Louis. Representatives from communions made up of major mergers will be invited to give a series of four lectures on the problems, processes and results of their mergers. It will be an opportunity for students and faculty to see what is implied in such major church ventures and what values are derived from them.

Texas Christian University
Fort Worth, Texas

Dr. Robert A. Millikan addressed the student assembly recently on the subject "Two Supreme Elements in Human Progress." This is the first of a series of religious emphasis programs being planned by the University's United Religious Council. Dr. Millikan, who devotes much of his time to two problems of the moment—peace, and the effort to show that there is no gap between science and religion—is currently lecturing under the auspices of the Religion in Education Foundation.

Dr. A. T. DeGroot, dean of the Graduate School and professor of Church History, has written three articles which will be published in the Schaaf-Hertzog Encyclopedia of Religious Knowledge in 1952. The articles are "Disciples of Christ," "World Convention of the Churches of Christ," and "Federated Churches."

A new program has been designed for students who wish to devote full time to the church in the business field as church administrators, under the leadership of Dr. Cecil F. Cheverton, chairman of the department of religion. The plans provide for a student of church administration to take a regular religion major of twenty-seven hours, with a minor of twenty hours in the school of business.

Cotner College
Lincoln, Nebraska

The fourth annual first-semester convocation of Cotner College was held at First Christian Church, Lincoln, on October 5. An interesting feature was the opening of the copper box which was placed in the cornerstone of Cotner College on August 31, 1888. The stone was laid during the state convention held in Lincoln and contained pictures of the proposed Cotner College buildings and the buildings of the First Christian Church of Lincoln, together with a copy of the Articles of Incorporation, newspapers, church papers, and college catalogues.

Two persons present at the laying of the old cornerstone are still residents of Lincoln. They are Mrs. Edwin Jeary and Miss Margaret Hallett. Miss Hallett was present at the opening of the box.

Northwest Christian College
Spokane, Washington

The Kendall E. Burke Hall, which provides dining facilities for the entire student body and living accommodations for twenty-six young women, was dedicated

Disciple Student Fellowship in New Orleans

The Disciple Student Fellowship of the St. Charles Avenue Christian Church, New Orleans, La., is affiliated with the national Disciple Student Fellowship and works for the development of Christian leadership in all phases of national life.

The Fellowship is made up of students from Tulane University, Newcomb College, Loyola University, Charity Hospital School of Nursing, and other college-age young people, including many graduates who are working in the city. It has a total membership of sixty-five students and older young people. The group has representatives on the Tulane-Newcomb Interfaith Council. This picture was taken on Religious Orientation Sunday, October 14, 1951.

The group meets in the educational building of the church on Sunday morning and again at 5:30 P.M. for study, fellowship and recreation. A fellowship supper is served each Sunday evening, and coffee and doughnuts each Sunday morning. A DSF Newsletter is published once a month to provide news, inspiration and Christian knowledge. Members of the group are active in the church choir, missionary organizations and church school. They adopt a special mission project each year, and aid all religious functions in every possible way. Officers of the group are John Howard, Sidney Boner, Alice Gaudet, Buddy DeLatte, Margaret Hughey and Barbara Pelson.

Noted Soprano Visits Christian College

Herva Nelli, dramatic soprano, presented a concert at Christian College, Columbia, Missouri, on October 10, 1951. Discovered by Toscanini, she received enthusiastic reviews in the October 1 issue of *Time*. The first formal dinner of the school year honored Mme. Nelli, and an informal reception was held in Missouri Hall parlors following the concert. Music students in the conservatory assisted at the reception.

this fall. Dr. I. N. McCash, president emeritus of Phillips University, and one time president of Spokane University, gave the address.

A conference on church architecture was held in cooperation with the University of Oregon on the occasion of the seventy-fifth anniversary of that institution.

Professor A. C. Watters, of the School of Religion, Butler University, will be the lecturer at the annual Northwest Christian College New Testament Lectureship to be held in connection with the Oregon Preachers Parliament, January 16-17-18.

Kansas Bible Chair
Lawrence, Kansas

A report of last year's enrollment indicates that 590 students at the University of Kansas took courses in religion offered through the facilities of the Kansas Bible Chair and the School of Religion. It is interesting to note that 98 of these students were majoring in business, 58 in education, 22 in engineering, 21 in fine arts, 16 in journalism, and two in pharmacy. The others were regularly enrolled in the liberal arts college of the University.

The University of Kansas News Letter for September 15, 1951, was given over to explaining the Kansas School of Religion. This pamphlet was sent to all new students of the University.

Transylvania College
Lexington, Kentucky

President Frank A. Rose was inaugurated as president of Transylvania College on Friday, November 30. Speaker for the occasion was Dr. Daniel L. Marsh who completed twenty-five years as president of Boston University on February 1. At that time he was elected chancellor of the University for life.

After the ceremony a reception for delegates and friends of the college was held, and a luncheon for delegates was served. An alumni dinner for all former students was held at Hamilton Hall.

Joseph Myers, a graduate of Transylvania and editorial writer and editor of public affairs for the Dayton, Ohio, *Journal Herald,* was the keynote speaker for the Tenth Annual Vocational Guidance Conference for senior students in Kentucky high schools held on the Transylvania College campus in November. Something over one thousand seniors attended the conference. During Mr. Myers' college days he was catcher on the Transylvania baseball team upon which A. B. (Happy) Chandler was pitcher.

Midway Junior College
Midway, Kentucky

Midway Junior College and Pinkerton High School observed the one hundredth birthday of Mark Collis with a special chapel program on Thursday, September 20. For nearly fifty years Mr. Collis was chairman of the board of trustees. He retired a few years ago.

Christian College of Georgia
Athens, Georgia

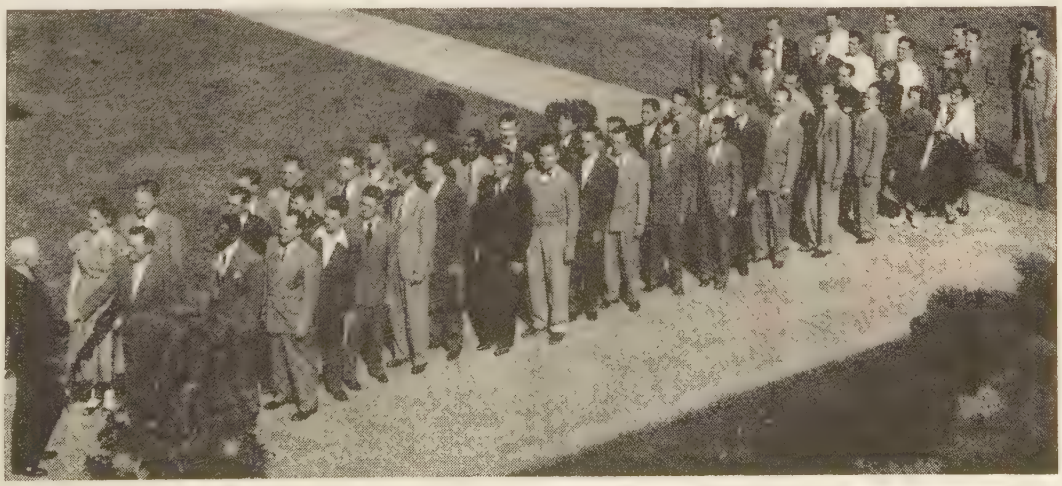
Dr. Harold G. Barr, dean of the School of Religion, University of Kansas, was the main speaker on the Christian College program at the 102nd State Convention of Christian Churches of Georgia, held in November at the First Christian Church in Atlanta.

Lynchburg College
Lynchburg, Virginia

The annual Christian Life Conference of Lynchburg College was held in November. Leaders included five Lynchburg ministers, a Maryland minister, and a concert singer.

The Lynchburg College Touring Choir made its first campus appearance during the conference with a concert of religious music. Mrs. Rosa Page Welsh, nationally known concert singer and authority on racial understanding, was song leader and soloist and participated in the discussions of the week.

The enrollment of Lynchburg College exceeds the anticipated enrollment by nearly one hundred students. The total is 494 of whom 138 are freshmen.



At the School of Religion, Butler University, Indianapolis, Ind., new students are greeted by O. L. Shelton, Dean. Enrollment the first semester was the largest in the school's history. The year's total enrollment is expected to exceed 300.

Thailand Welcomes Edna Gish

January, 1951, a doorway of missionary opportunity was opened for American churches of Disciples of Christ to cooperate with British Disciples of Christ in Nakon Pathom, Thailand. This opportunity came as other doors in the Orient were being closed. Mrs. Edna Gish was the first Disciple missionary to go to Thailand, arriving there last fall. Other China missionaries expect to join her this year. The following letter from Mrs. Gish briefly describes the welcome given her by the mission staff and friends.

MORE than a week has passed since my arrival in Thailand. I am still overwhelmed with joy and with humility as I try to take in a little of the situation and consider our share of responsibility in this beautiful land. The lovely green of palms and rain trees greeted me even before the plane landed. The rice, just being transplanted in the fields along the bus route to Bangkok, might almost have been a spring scene between Shanghai and Nanking, China. It helped to still my feeling of heartbreak for the loved ones in China whom we cannot serve, and to awaken new interest in the friendly people here where we still have opportunity to help.

Miss Esther Halliday, one of the British leaders in the Mission, met me at the bus stop. Our capable Thai Bible woman, Ma Luen, also was there. Gracious and smiling, speaking excellent English, Ma Luen was just the one to welcome me and she did it as well as she does everything else.

After the usual round of business getting through Bangkok, we drove through the crowded traffic, or along the suburban streets built high between the canals, with their lovely overhanging foliage. Everywhere the people were so very polite and helpful.

We saw the impressive building where our own Dr. Chang from Nanking is working in the United Nations Food and Agriculture Headquarters for Asia and the Far East. I thought, surely we of the church of Jesus Christ are needed here, too.

Late the second day we crossed the great River Chao Praya where I had been longingly watching boats pass in the distance. A quick glance up the river showed sparkling temples and the royal palace farther along. For nearly half the way, there is a good road and then it becomes rather bumpy—but a jeep takes anything.

AFTER an hour and a half of watching the countryside with wide eyes, I heard Miss Halliday say, "Look ahead, that is Nakon Pathom." Straight down the road rose an immense yellow temple, the largest in the country and the center of the town where our mission work is located. Some fifteen or twenty thousand Thai and Chinese people make their homes in an area around this temple.

At dusk we drove into the lane which separates our work into two compounds: hospital, boys' school, and two residences on one side; Thai church, girls' school, and three residences on the other. My first thought was of a park with trees and shrubs everywhere. Then we were quickly welcomed into the arms of Mrs. Percy Clark, who with Dr. Clark began the work here in 1903. Mr. Clark is not well, but he was not less warm in his greeting.

After a delicious chicken supper, a short walk back down the road to the other side and I was at home with Esther Halliday in a sprawling, open house, where one listens to the lizards bark, cools off by pouring water over one's self in the bath, and praises the Lord for the privilege of serving in tropical, southeast Asia. I am comfortable and happy.

ON Saturday afternoon, about fifty of our teachers and workers gave a reception for me in the Clark home. Three speeches—in English, in Chinese, and in Thai—certainly made me realize how welcome I am here, and how glad the people are for the entrance of our American brotherhood into this great undertaking.

Dr. Chen, Chinese head of the hospital, put the fragrant necklace of flowers around my neck. The younger doctor here is a nephew of Dr. Chen and is a surgeon. A grand work has been and is being done here. Dr. and Mrs. Clark and Miss Halliday are retiring soon. It is our privilege to help carry the load that brings new life to Nakon Pathom.

Sunday morning the station jeep took us a mile across town, past the market, to the other compound where we have a Chinese church and school. The church was packed with two hundred or more people from both our congregations. I was asked to speak in Chinese, which was then translated. The children sang a lovely little welcome song which one of their teachers had written in Chinese. The young people sang a special song in English. Pastor Lo is a fine old gentleman, a rather able man trained in Swatow and with one year at our Nanking Seminary.

After communion together I seemed to realize more fully how we are all one in Christ. I can undertake the many tasks here and look forward to fuller cooperation only because I know that so many with faith in the power of Christ are praying for me and backing me up. All things are possible in Him.

This picture was taken at the reception for Mrs. Edna Gish who is seated in center of front row. Miss Esther Halliday is seated at her right, and Dr. and Mrs. Percy Clark at her left. At Mrs. Clark's left are Pastor Lo and Dr. Chen, the Hospital Superintendent. Dr. Chen's nephew, a surgeon, is standing at right end of second row. Seated at left is Ma Luen.

Women and WORLD HIGHWAYS

Women of Argentina Cooperate

By ZONA SMITH*

THIRTY-five or forty years ago, among the earnest, active, and devoted women in the Evangelical churches of Argentina, there were some who were conscious, no doubt, of too much conservatism on the part of believers, both men and women, regarding the spiritual development of Christian women and their responsibility as members of the church and co-laborers with Christ. At least some must have noted, if not too much conservatism, a tendency to neglect giving due recognition to the talents, consecration, and possibilities of the Christian woman and the failure to utilize her competence and power in the church's witness to a lost world.

In a city in the interior of the country was a little Irish-born missionary, a woman of keen penetration, with thorough preparation, both intellectual and spiritual, for the arduous task that had come to her as the wife of a wide-awake, hard-working, prayerful and successful missionary. Susan Beamish Strachan saw more clearly perhaps than any of her co-laborers the imperative need in the Evangelical work of deeper spiritual insight and power that would give wives and mothers in their homes and in the churches greater influence as servants of the Master. She believed that the women of the various denominations should come to know one another, should work together and help each other in the common task committed to them by our Lord.

Miss Smith

A Dream Realized

With this object in view and with the enthusiastic support of her husband, Mrs. Strachan planned and worked and prayed. She made journeys, held women's meetings, sent out both personal and circular letters, had conferences with missionaries and national women, conferred with pastors, and organized groups of women for Bible study, prayer, and helpful discussion of their problems. A witty and most convincing speaker, she was a genuine inspiration to everyone. Her efforts resulted in the formation of a League, to the membership of which all Evanglical women in Argentina are eligible. The official name today is Argentine League of Evangelical Women *(Liga Argentina de Mujeres Evangelicas)*.

The Strachans left Argentina a short time after the organization took form. Later they established in San Jose', Costa Rica, the splendid institution well known today as the Latin America Mission. Mrs. Strachan and her husband have both passed on to be with Him for whom they rejoiced to give their all.

The first president of the League was Helen Goodfellow Thomson, wife of the veteran missionary, Dr. John Thomson. Mrs. Thomson served as the active president from 1917 to 1925 and was honorary president until her death in 1931. In later years sometimes the presidency has fallen to an Argentine woman, sometimes to a missionary. It is most encouraging and gratifying to note the number of young women of ability, education and consecration who are interested and active in this interdenominational work.

The years have come and gone, and the Lord's blessing and guidance have been unmistakable. How richly he rewards the imperfect faith and trust of those who believe his word and try to do his will! In the building of the Kingdom of God is it worth while to hold on when clouds arise and the enemy attacks? It is if the foundation is solid and sure, and God's will and guidance have been sought and followed in the framing of the structure. How marvelous are his ways in using imperfect builders for holy tasks!

Purposes of the League

The League is not a federation; it is only a simple organization of individuals with an executive committee elected annually. The purpose is the evangelization of women in Argentina, and their development. As stated in the statutes, which were prepared with great care, this includes various emphases, among which are the union of Evangelical women; the spiritual and intellectual development of women, giving first place to the acceptance of Jesus Christ; the elevation of home life; giving adherence and support to the work of the church, especially to the particular church to which the woman belongs. During the more than thirty years of the League's existence the work has advanced gradually—one could almost say silently during the greater part of this period—with no attempt to make it spectacular.

In the very beginning Mrs. Strachan insisted that a women's paper was a prime necessity; she was the editor of the mimeographed monthly bulletin which began in 1917 and became in 1928 the monthly magazine *Guia del Hogar* (Guide of the Home). The magazine has been published without interruption, due to the splendid financial help received from the Committee on Christian Literature for Women and Children in Mission Fields, toward whose work part of the World Day of Prayer offerings go. The contents of *Guia del Hogar* are clear and simple, illuminating and inspirational, presenting the teaching of Jesus for both the believing woman and the unconverted. The magazine is well received, has a good circulation in Argentina and many subscribers in other Latin American countries. This magazine and other literature made available to the women help them in their daily living and in the training of their children, as well as in planning programs in their churches.

A Testimony of Unity

The fellowship and cooperation existing in the executive committee, composed of twenty-one women of various Evangelical churches, is beneficial to the Evangelical work as a whole. One month of the year is dedicated to a series of evangelistic meetings —more than fifty in all—in different parts of Buenos Aires and suburbs. Women of the executive committee and a few other women of the League give the messages. This is a beautiful fellowship for the Christian women and is a splendid opportunity for personal evangelism.

The fellowship in the annual Congress is precious; women of many denominations from different parts of the Republic come together to praise God, to listen to inspiring programs—many taking part in them—and to plan the future work. The Congress closes with a sacred song festival in which the choirs of various churches and the large choir of the Confederation of Churches participate. For a long time the *Liga* has had two or three of these festivals each year in Buenos Aires. The attendance is very large and representative of all denominations.

The cooperation brought about by the League in its meetings and activities reveals to the public the solidarity existing in a group of Evangelical women united under the banner of the Cross. It is of immense help in breaking down barriers which hinder the progress of the Kingdom of our Lord and Saviour.

THIS IS THE first in a series of articles on Evangelical women in the four Latin American countries in which we have missionary work, and in Jamaica. Other articles will appear on this page in succeeding months. They have been planned to follow in order the programs for the Christian Women's Fellowship.

*Miss Zona Smith, who served in the Argentine Mission for many years, is general secretary of the Argentine League of Evangelical Women and editor of *Guia del Hogar*.

For Adult Mission Study

Theme: *Latin America*

FEBRUARY

Our Work in Argentina

DR. John W. Decker of the International Missionary Council spent two months last summer on a visit to twelve of the Latin American countries. He returned to New York on September 24. Dr. Decker expressed amazement at the relative unimportance of the Roman Catholic church as an obstacle to the growth of the Evangelical movement in Latin America. He found secularism and potential communism the problems the Protestants have to face. The Evangelical movement proved to be small but intensely vital.

Dr. Decker made the surprising statement that Argentina's and Paraguay's close neighbor, Uruguay, is probably the most secular state on the globe. That is a real challenge to the Evangelical church. He referred to the hopes which the Catholic church had had for special favors under the new political regime in Argentina. Those hopes had not reached fruition.

As you get acquainted with our work in Argentina, remember the problem of secularism. Pray for the Christian churches as they carry on public worship, evangelistic services, personal evangelism, Christian counseling, religious education, social service, that they may make vital the faith to which they are committed.

The Hand of a Little Child

Jorgelina Lozada, co-pastor of the Villa Mitre church, has remarked: "I have found that the hand of a little child is the most powerful means of opening a door into the home. Gain the heart of a child—he who is accustomed to be *the little tyrant* in that home—and we gain an entrance." A youth may prove the avenue of approach to a whole family. The story that follows shows how a mature man may himself open a closed door.

Ready to Go

S. S. McWilliams is a person who creates confidence in people. It is not to be wondered at that he is called upon for various ministries. Here is an account of his help to a spiritual wanderer, a man who started life in the Roman Catholic faith, gave much service to the Y.M.C.A., and then became interested in the Greek Orthodox church.

Julio Navarro Monzo', his wife and son, Julio, Jr., a graduate of Colegio Ward, lived not far from the school. Sr. Monzo' had occupied a place in the Ministry of Foreign Relations of the Argentine government until a heart ailment confined him to his home. There he wrote editorials and other material for *La Nacion,* one of the leading dailies of Buenos Aires.

One day Julio, Jr., surprised Mr. McWilliams with a request from his father for him to call at the home. That call was the beginning of many visits. Some time later Senora Monzo' phoned for him to come. When he entered his friend's home the latter broke into tears. Almost immediately he asked Mr. McWilliams to pray for him, to pray that God might forgive his sins.

Sr. Monzo' was a man who had brought much help and inspiration to others through his writings and addresses. Mr. McWilliams pointed out to him the direct access he himself could have with God. His friend replied: "I believe in God. I believe in Jesus Christ and him only. I am first of sinners. God forgive me." When Mr. McWilliams reminded him of the great good his own books had done for others, Sr. Monzo' interrupted him with "Don't speak of that! I am trying to get rid of my pride."

He called on his missionary friend to give him communion. His wife brought the emblems. From an English New Testament on the bedside table Mr. McWilliams read the story of the Last Supper. Then they communed. It was a simple, sacred service. To his wife who did not understand English the sick man repeated in Spanish what he had said to Mr. McWilliams prior to the little communion service: *"Creo en Dios, Creo en Jesucristo y en el evclusivamente. Confieso mis pecados a Dios. Pido perdon."*

Mr. McWilliams saw his friend alive only once more and heard his grateful words for the communion service. He made an appointment for the following week-end and kept the appointment beside Sr. Monzo'"s casket where he read two Bible passages and a prayer from his friend's own beautiful devotional book, *Horas y Siglos (Hours and Centuries).*

On Mr. McWilliams' preceding visit Sr. Monzo' had said he was ready to go. However, he wrote almost to the very last. His final articles appeared in *La Nacion* the Sunday after his death.

S. S. McWilliams, missionary, counseling a student at Colegio Ward, Buenos Aires.

—Photo by Porqueras from Black Star

Are You Seeing the Latin American Films?

Are you seeing the best Latin American films? *Report from Mexico,* a 16mm sound film cooperatively produced; our own sound filmstrip, *They Shall Be Filled,* with its account of work in the Jerez Valley; *Good Neighbor Family,* a state department film showing family life and relationships in South and North American countries; *Paraguay,* another state department film which tells of the people of Paraguay; *Paulo of Brazil,* a colorful silent filmstrip for children; *Latin America Is Big,* a sound filmstrip; *Tehuantepec,* a sound, color film suitable for a fiesta party (an Inter-American Affairs release). All these are available through the Audio-Visual Service of The United Christian Missionary Society, Indianapolis 7, Indiana. If interested, communicate direct with them.

Use Every Tool

In spotlighting Latin America use every worthwhile tool. Watch current magazines and the newspapers for hemisphere news and views. Master WORLD CALL. Watch particularly for items to enrich the study.

The missionary worship service by Lela Taylor, which appears on another page of this issue of WORLD CALL, will be helpful aid for worship. The theme for the six months of spotlighting Latin America is *Ready Like Peter and Paul.* The subject for the month is "Have Faith in God."

To Err Is Human

To err is very human and errors on order blanks make for great confusion. Please note this correction on your order blank: *Looking South* in paper cover is $1.25 rather than 50 cents as stated.

The Call

COOPERATIVE Christian youth work stands upon the threshold of its most significant venture in the history of American Protestantism! This venture, now known to thousands of young people and their leaders across the U. S. A., is The Call to United Christian Youth Action.

One purpose of The Call is to help every Christian young person more fully understand what it means to be a Christian in the second half of the twentieth century. The specific goal of The Call is to enlist at least one million young people in a united program of Christian action, beginning with the individual and extending to the "uttermost parts of the earth."

Our world desperately needs an outpouring of life in unrestrained and genuine Christian service. No one life, no one brotherhood or denomination or community is enough. The immensity of the task, the urgency of the need, demand cooperative Christian action of a dramatic and comprehensive nature.

A Christian youth, in a spirit of personal commitment, will respond to The Call by becoming one of a million who will give at least one dollar each, and by participating in the project for united Christian youth action in the local community, the nation and the world.

This Call shall be directed to all youth in the community who should be reached by the church, and to all adult workers with youth who have a sincere concern for the church's ministry to youth.

It is fitting that The Call should begin with Youth Week, January 27 to February 3, with its theme, "United! Committed! In Christ!" The spirit of the week should help set the tone for the united action for which The Call provides.

In beginning this interdenominational service, youth will be asked to make the following covenant:

"Believing that God's power is my strength, because of my faith in Jesus Christ, I join with other youth in a united effort to demonstrate the significance and the power of the Christian fellowship.

"For us there is no alternative but to serve God in every moment of our lives, to treat all men as brothers, to work toward the day when suffering and strife will be replaced with cooperation and love and when peace shall abide in place of war.

"We are not alone in this task. The strength of Christ is ours. Divine resources flow through us, and human fellowship sustains us as we give ourselves to the church of Christ and its missions in the world."

After the 1952 Youth Week celebrations, the projects proposed as a part of The Call will be carried out as rapidly as possible. A brief glimpse of the major elements in the program will help to point up what tremendous opportunities are ahead:

A. A personal guide for Christian youth, setting forth specific guidance for participation in united Christian youth action, will be a part of the program.

B. A program of united Christian youth action in local communities will have three major emphases:

1. Projects of evangelism
2. Projects of service
3. World citizenship consultations

C. The national program of united Christian youth action will likely include a national radio program and the establishment of regional staff to enhance the effectiveness of united Christian youth work through state and community councils.

D. The Call program will include an opportunity for youth in America to make a direct contribution to the lives of youth in other lands through:

1. Exchange of leaders
2. Interdenominational work camps
3. Provision of youth leaders
4. A ministry to youth in the armed forces.

Call Dollars—Home and Abroad

Based on the expectation that one million youth will make the recommended contribution to support:

United Christian Youth Action in the World—33 per cent

(1) youth projects $285,000

(2) United Fellowship of Protestants, a program for the youth of the armed services $45,000

United Christian Youth Action in the Nation—27.5 per cent

(1) radio program $125,000

(2) UCYM $150,000

United Christian Youth Action in the States....27.5 per cent $275,000

The Call—12 per cent $120,000

For information about The Call in your community, write the Interdenominational Council of Churches for your city or state, or The United Christian Youth Movement, 79 E. Adams St., Chicago 3, Ill.

—CHARLES C. MILLS

Jamaica Hurricane Relief

When the budget of The United Christian Missionary Society was set up for 1951-52, all foreign and home work was considered.

Since missionary giving has never been large enough to meet all the needs of the fields, the anticipated givings are prorated to all. Through CWFF 52,000 youth plan to give $5,300 for Jamaican missions in 1951-52.

The unexpected hurricane of August, 1951—the worst in modern times— wrecked much of our work in Jamaica. Churches are meeting this catastrophe with emergency giving. Jamaica needs CWFF to carry on the regular work of the mission as planned prior to the hurricane, as well as relief offerings for rehabilitation. These are two distinct causes. CWFF credit cannot be given for relief offerings or vice versa. Mark your offerings clearly.

All Aboard

All aboard for Latin America! In January or following months of winter or spring, thousands of young people will take picture and book journeys to Mexico, Puerto Rico, Paraguay and Argentina.

Before embarking one must make preparations. Luggage for seniors should include *Fellowship* quarterly*, *CYF Studies Latin America, Looking South,* and *How To Use "Looking South."* When you pack for intermediates, begin with the leaflets in *PM Pack**; add *Chi Rho Fellowship Studies Latin America* and *Traded Twins.*

Youth Week

Include CWFF in your celebration of Youth Week, January 27 to February 3. Present "Why Missionaries" over your local radio station. All radio stations must give a certain amount of time to "public service" broadcasts. They want good ones, they want religious broadcasts, and many especially welcome requests from Protestant churches because they do not receive as many requests from us as they could conveniently grant.

Request time from the program managers of your stations as far in advance as possible. Publicize your broadcast, your group, and your radio station. A CWFF skit for radio, presenting the need for missions, has been written by Olan Soule, CYF sponsor, North Hollywood Christian Church, television and motion picture actor. Two girls, 3 boys, 1 woman, 2 men, and a speaking choir. 15 minutes. Free upon request to Charles C. Mills, CWFF office, 222 So. Downey, Indianapolis 7, Ind.

*Order from the Christian Board of Publication, 2700 Pine Blvd., St. Louis 3, Mo. Other materials mentioned should be ordered from The United Christian Missionary Society, 222 So. Downey Ave., Indianapolis 7, Ind.

Echoes From Everywhere

They Went Out Two-by-two

Traveling "two-by-two" like the seventy Disciples appointed by Christ (Luke 10:1), fifty Greek Orthodox pastors of Athens spent five weeks during the past summer serving 393 vacant northern Greek parishes deprived of pastoral ministrations for several years.

Specially-commissioned by Archbishop Spyridon, Primate of the Greek Orthodox church, the "missioners" moved from village to village in mountainous northern Greece, often on foot.

The special mission "brought new hope and encouragement to many villages," the Archbishop's office reports, "and gave the people the assurance that they have not been forgotten by their church." More than 600 Greek Orthodox pastors were killed during World War Two and the guerilla warfare. Most of them were men who had served small village parishes in the northern part of the country.

CARE Packages Reach India

Each time I hear of CARE packages being received by my friends here, I have been glad along with them. Then some packages came to Damoh to the Peter Solomon family. Recently I was especially glad to see ten CARE packages at the Child Welfare Center.

The nurse in charge of this local Center for poor children and mothers is a Christian. She showed me the contents of one box—large tins of butter and powdered milk, cartons of dried beans and peas, and such nice cheese. She asked me to make a list of Christian poor children and mothers of young babies, since the Christians are eligible along with non-Christians to receive the nourishing food.

I enjoyed preparing the list. The food will mean so much to the people during this time of scarcity and high prices. I have heard many expressions of gratitude by Indians for the relief supplies received from the United States and other countries.

—ANN MULLIN

Damoh, M.P., India

A Missionary Returns to Congo

When I returned to Monieka after my furlough year, I found that most of my furniture was still in the rooms where I left it, but my dishes, linens, etc., were up in the attic. I was about settled when Mr. Cuppy, one of the missionaries, came with masons and carpenters and started making over my house into a duplex. Previously two single ladies could live here and cook together. Now the house is arranged for two such ladies, but each will have separate cooking and living quarters. A couple could live in the larger apartment.

Mrs. Cuppy is doing the medical work here by herself until Dr. Keene Watson, new missionary recently arrived, gets settled. He will do a month in state hospitals and then two months with Dr. John E. Ross at Lotumbe. He will study Lonkundo while there.

Mr. Cuppy is station upkeep man, builder, bush school and church supervisor, and local church supervisor.

—MARTHA BATEMAN

Monieka, Belgian Congo

Church Activities In Buenos Aires

At the Belgrano Church, the oldest Disciple congregation in Buenos Aires, a couples' club has been organized. It meets the second Sunday evening each month. At the August meeting, following the social hour Mrs. Azzati spoke on "The Influence of the Christian Woman in the Home." August 2, the first quarter hour of the Sunday morning service was dedicated to sacred music played by Silvio Azzati, Jr., on the newly electrified organ.

August 18, a mass meeting of the youth of our churches, under the auspices of the Youth Committee of the Council of Churches, was held at the Belgrano Church. Pastor Eulalio Burgos spoke during the devotional period on "Youth's Importance in the Church."

Since March, the Villa Mitre Church has extended its influence out to the suburb of Saenz Pena, where every Tuesday night a preaching service is held in the home of Sra. Chimileske, with 18 to 20 people present. The work in Tablada, sponsored by this same church, continues promising.

—ALICE MCWILLIAMS

Buenos Aires, Argentina

Hurricane Sufferers Express Gratitude

Church groups in Jamaica are writing letters of appreciation for the help they received following the hurricane which destroyed many of their homes and churches. Typical of the letters is the following sent to Evert C. Millard, missionary located at Lawrence Tavern:

"We the members of the Providence Christian Church hereby express our sincere thanks and gratitude to you and to the United Society for the very generous help we have received from them through you in our time of need.

"We are deeply thankful to you for the interest you have shown in us in our time of hardship, and respectfully ask that you convey to the Society abroad our thanks and appreciation."

They Served in Japan, Africa and India

Three Early Missionaries of Disciples of Christ Passed Away in October, 1951.

MARIAN Benson Davey died at her son's home in St. Louis, Mo., October 14. She was the widow of Percival Arthur Davey. Mrs. Davey was an accomplished musician as was her husband. Together they contributed much to the missionary work through their musical talents.

Mrs. Davey went to Japan in 1906 where she and Mr. Davey continued to work until 1921. She taught English Bible classes, Sunday school classes in Japanese, music groups, as well as opened their home to gatherings of students and young people. Upon their return to the United States in 1921, they lived in St. Louis, and then in Halifax, Nova Scotia, where Mr. Davey was called to preach. Later they returned to St. Louis where Mr. Davey died in 1938. Until her death, Mrs. Davey made her home with her son.

ROBERT S. WILSON was born in Edinburg, Scotland, in 1881. He was married to Bessie K. Wilson in 1909. In December of that year they went to the Belgian Congo to assist in the construction of the S. S. "Oregon," the river steamer which was built at Pittsburgh, but was dismantled for shipment to the Congo.

Mr. and Mrs. Wilson also helped with the mission work at Bolenge. He assisted in repairing the old and erecting new buildings. When the steamer arrived, Mr. and Mrs. Wilson and E. R. Moon went to Kinchasa, taking twelve well-trained native workers with them. They brought the finished boat to Bolenge in 1911.

Mr. Wilson gave much of his time to the outlying territory, preaching and teaching. He gave of himself beyond his strength; and in 1911, broken in health, the Wilsons returned to America where they served pastorates in Mississippi, Kentucky and Michigan. Mr. Wilson died October 22 in Louisville, Ky. Mrs. Wilson is living in Middletown, Ky.

"HOPEFUL, FRUITFUL, ENCOURAGING" describes the life of Edith Gordon Elsam who died October 19 at the age of 86 years. In 1898 when she filled out the information blank for missionaries, under the question "What is your estimate of the value of missions?" she wrote, "Hopeful, fruitful, encouraging." These words are typical of her life and service.

Mrs. Elsam's grandfather worked with William Carey. Her brother, Wilfred E. Gordon, is a retired Disciple missionary who served for 42 years in India. Before her marriage to Charles G. Elsam, she served in India for seven years under the Methodist Episcopal Mission.

From 1898 until 1927, as Disciple missionaries the Elsams were engaged in church and evangelistic work in India. In 1927 to 1929 they went to Jamaica for evangelistic work. Since their return to the United States in 1929, they have lived with a daughter in Chicago. Mrs. Elsam is survived by her husband.

Missionary Worship Service

Theme: *Ready Like Peter and Paul*

FEBRUARY

Have Faith in God

HYMN—"Christ for the World We Sing" *(Christian Worship: A Hymnal,* 538)

SCRIPTURE: As they passed by in the morning, they saw the fig tree withered away to its roots. And Peter remembered and said to him, "Master, look! The fig tree which you cursed has withered." And Jesus answered them, "Have faith in God. Truly, I say to you, whoever says to this mountain, Be taken up and cast into the sea, and does not doubt in his heart, but believes that what he says will come to pass, it will be done for him. Therefore I tell you, whatever you ask in prayer, believe that you receive it, and you will. And whenever you stand praying, forgive, if you have anything against any one; so that your father also who is in heaven may forgive you your trespasses." *(Mark 11:20-25, Revised Standard Version)*

MEDITATION: The story of the fig tree is told also in Matt. 21:18-20 and in Luke 13:6-9. It is recorded in the midst of Christ's condemnation of the religion of ceremonials and endless prayers without the fruits of the spirit.

Leslie Weatherhead in his book *When the Lamp Flickers* reminds us that Jewish teachers loved to dramatize their parables. We of the West must remember this lest we miss meanings of importance. He sees in the story of the fig tree with much foliage and no fruit, a picture of religion of show without the vital elements to satisfy the hungry hearts of weary ones along the way.

It has been said that nothing that bears the name Christian is so lifeless as the great Roman Catholic churches in many places in Latin America. There are so many of them, ornate and costly, in the most prominent places, in cities and villages, in the midst of the greatest ignorance and need, where one may see dirty, wretchedly-clad, miserable creatures kneeling on the stone floor, listening to a priest far away at the other end of the church repeating something in Latin.

The great Brazilian Christian, Erasmo Braga, was asked by some North Americans why the term Evangelical is used instead of Christian to designate Protestant churches in Latin America. He sadly answered, "Because the name Christian has come to be a discredited banner." We might call many beautiful church buildings fig trees with nothing but leaves.

To those who go to Latin America to teach of him who walked on the shores of Galilee and who talked in simple language about familiar things as he pointed out man's relationship to God, Christ says as he did to the disciples of old, "Have faith in God."

Argentina is a materialistic country and progress of the Evangelical work is slow. The difficulties and obstacles are tremendous. Antagonism, indifference, and often active opposition hinders progress. Trained workers are always too few and funds are lacking to carry on the work and expand into new areas. However, seed has been planted in faith, and roots are deep in the soil of Argentina.

In many places there is a real vitality. In Buenos Aires there is an inspiring story of the first woman pastor in Argentina. Miss Jorgelina Lozada was one of the first three graduates of the training school for women workers which is now a part of the Union Theological Seminary. After seven years as an assistant, she became the pastor of the Villa Mitre Church. There were only eight members to begin with. In that first year of her ministry one half of the new members received into all the Buenos Aires churches were in this little congregation.

Some years later when the congregation was still housed in a very humble rented building, with funds raised locally a building lot was secured for the new church of Miss Lozada's dream. Then she was chosen to be a delegate to the International Missionary Council Meeting at Madras. It was a signal honor but she was anxious that her absence should not be the occasion of loss of zeal in the congregation.

Before leaving for India she had a large stone placed on the new lot. In an impressive ceremony, this was dedicated as the cornerstone of the new church building which Miss Lozada in faith could see there. It seemed a vague dream to many, but a lovely little building was dedicated in less than three years. Soon a building for Christian education and social service will stand beside it and the program of the church can be further enlarged. It already includes a clinic and kindergarten.

Do we keep Christ's own emphasis of service always uppermost in building our own church program? Is our first concern the needs of the community, or do we strive too often for the finest church edifice? Have we faith to remove mountains of difficulties that bar the way to more effective service? Are we praying and giving sacrificially for the on-going of Christ's work at home and abroad? Let us ask ourselves these questions now as we bring our gifts.

PRAYER: Father, consecrate us and our gifts of money that the saving power of Jesus may be known in ever widening circles. Grant us a faith which destroys doubt, removes barriers, erases despair, and opens doors leading to the abundant life. Keep ever before us the thought that we are called to be envoys spreading abroad the gospel. Help us to assume our own personal share in gratitude that thou didst include us in thy plans for the world. Bless, we pray, in special measure, those who are now in places of unusual difficulty. Give them and us the faith which transcends handicap and defeat. Forgive our failures. We ask in Jesus' name. Amen.

HYMN *(With bowed heads sing from memory the first stanza of "My Faith Looks Up to Thee," Christian Worship: A Hymnal,* 355)

—LELA E. TAYLOR

In Memoriam

A. L. Martin, 1951, Chicago, Ill. For eight years he preached for Third Church, Bloomington, Ill., coming down from Chicago on Sunday. A good member of the church expressed the belief that Mr. Martin gave his life for the church.

Mrs. M. A. Pearson, September 2, 1951, New Franklin, Mo. Member of New Franklin church for 66 years, holding offices in the Ladies Aid Society and Christian Woman's Fellowship. She also taught in the Sunday school. Her life was consecrated to the Master.

Miss Ethel Overton, September, 1951, Kokomo, Ind. Member of Greentown Christian Church and a faithful member of Macedonia Missionary society since its beginning. Age 72 years.

Mrs. Julia Saul, October 19, 1951, Kokomo, Ind. Faithful member of Macedonia Christian Church and the missionary society. Mother of eight children. Age 75 years.

Mrs. E. A. Brumbaugh, July 13, 1951, Lakewood, Ohio. Member of West Boulevard Church, Cleveland, for over 50 years, and of the missionary society. Active in Sunday school and all church activities as long as health permitted.

Justin H. Porter, October 19, 1951, La Fontaine, Ind. Deacon in the Christian church for many years. After his wife's death three years ago he made monthly gifts to the missionary society. He also left a generous bequest to the church he served and loved.

Mrs. Alva Ruth Walker, October 20, 1951, Mt. Vernon, Mo. Though ill for quite some time, she set a wonderful example of patience and uncomplaining life. She was a devoted, sincere and consecrated member of First Church which her husband serves as pastor.

Miss Kate Jackson, October 12, 1951, Brenham, Texas. For 60 years an active member of the Christian church. At one time she taught art at Phillips University and also at Texas Christian University. Has been in Brenham since 1923, teaching in the Bible school as long as health permitted. Age 76 years.

WORLD CALL NEWS ROOM

NEARLY seventy employees in the Indianapolis offices of The United Christian Missionary Society were recognized in a chapel service at Missions Building on the morning of Nov. 20. Each of these workers has served the organization in some capacity for more than five years. Lewis H. McAdow, a trustee and chairman of the board of managers, presented pins to those who have served more than 25 years. The pin bears the symbol of the United Society—the cross, the world and the open Bible.

Cited for service of 35 years or more were William H. Colsher, Miss Edith Eberle and Mrs. Edythe Wilson. The group with a record of 30 to 35 years with the organization included Miss Lois Anna Ely, E. K. Higdon, Miss Jessie M. Trout, W. R. Holder and J. D. Montgomery. Those who have served 25 to 30 years were Miss Mayble Epp, Miss Harriet Kaylor, Virgil A. Sly and Mrs. Ruby Winsell.

Added to these are 12 who have been with the Society for 20 years or more, 7 for 15 years or more, 8 for 10 years or more and 30 for 5 to 10 years.

———

The report of the September-October meeting of the board of trustees of the Board of Church Extension shows that during September and October 22 loans were made totaling $345,660. This makes a grand total of 664 loans, a net increase of 139 over last year.

The staff service report for September and October shows that 157 churches were served and twelve financial campaigns and dedications conducted, raising a total of $145,670.

In the architects' department, 29 field conferences were held and preliminary drawings made for 16 churches.

———

Dr. Harold E. Fey, managing editor of the *Christian Century* and former editor of WORLD CALL, left for Japan and Korea in November.

He plans to write a series of articles on the human situation in Korea—"what the war has done to the people of that ancient land, what the beginning of winter is like to her uprooted millions and what we can do about it."

———

All Peoples Christian Church in Los Angeles, Calif., climaxed Loyalty Month (October) with an ordination service setting apart Kay Kokubun to the Christian ministry on Oct. 28. Kay is now serving as youth pastor at All Peoples.

Representing the United Society at the ordination was Dr. Willard M. Wickizer, chairman of the Society's Division of Home Missions, who gave the charge to the congregation.

In his ordination statement Kay Kokubun called attention to the fact that Emergency Million Funds raised by the brotherhood in the war years had made it possible for him to leave the Poston Relocation Center in Arizona and enter Drake University. He was later graduated from Chapman College and has had three years of graduate study on a National Project scholarship at the Pacific School of Religion in Berkeley, Calif.

———

Ira A. Paternoster has been elected to succeed J. Rex Smith as national director in the resources department of the United Society. Born in Australia, Mr. Paternoster attended Transylvania College and the College of the Bible in Lexington, Kentucky. He has served churches in Australia, Kentucky and Ohio where he is now pastor of the Hillcrest Christian Church in Dayton.

Mr. and Mrs. Paternoster, their daughter Phyllis and two sons, Gary and Bruce, plan to move to Indianapolis in January when Mr. Paternoster will begin his work with the United Society.

———

Mrs. Mary Pollard, secretary of the Christian Women's Fellowship in Northern California since February, 1948, has transferred from the department of missionary organizations of the United Society to the foreign division. Mrs. Pollard planned to sail on December 29 to renew missionary service in India.

Miss Pauline Starn, who returned from missionary service in China last spring, will transfer from the division of foreign missions to the department of missionary organization to succeed Mrs. Mary Pollard as secretary of the Christian Women's Fellowship in Northern California.

———

Samuel F. Pugh, pastor of the First Christian Church in Sacramento, Calif., has been elected national director of church development and ministerial services for the department of church development and evangelism of the United Society. Mr. Pugh received an A.B. degree from the College of Puget Sound and a B.D. from the College of the Bible. He has a major interest in the field of church organization and administration and has made a real contribution in this field during his ministry in Sacramento.

———

At the Area Assembly held in Seattle, Wash., Dale Fiers, president of the United Society, met E. R. Moon, retired missionary, who informed Dr. Fiers that the ivory gavel presented to the incoming president at the time of his installation service came from the mission field in the Belgian Congo.

Mr. Moon told how he shot an elephant and took a piece of ivory from its tusks. This he put on the lathe at Bolenge and turned out the ivory gavel which he personally presented to Archibald McLean at the Kansas City International Convention in 1917. Archibald McLean later presented it to Frederick W. Burnham when he became the first president of the United Society.

———

At a recent meeting of the board of trustees of the Board of Church Extension Charles J. Betts, advisory architect, showed slides which he had taken on an Architects' Tour of Europe last summer. Mr. Betts, together with other architects, visited the British Isles, Norway, Sweden, Denmark, France, Switzerland and Italy on a two month study tour. Mrs. Betts accompanied her husband on the trip.

Kay Kokubun Ordained Pastor

Kay Kokubun, newly-ordained youth pastor of All Peoples Christian Church in Los Angeles, Calif., receives congratulations from Willard Wickizer. Near Mr. Kokubun stand his parents, the Rev. and Mrs. J. Kokubun, now living in Pasadena, Calif.

Miss Dimple Heather, left, commissioned a missionary to Mexico, Nov. 20, receives congratulations from Margaret Stainton, missionary on furlough from Paraguay.

Miss Agnes Fishbach, missionary to Paraguay with the United Society, has resigned to marry Major Dillard Lessley, a chaplain in the American Army. Chaplain and Mrs. Lessley will be stationed in Austria beginning in January.

Miss Fishbach went to South America in 1929. During most of the intervening years she has been on the staff of Colegio Internacional, Asuncion, Paraguay, but for the last two years she has been engaged exclusively in church work. She began the work in Barrio Colon where the Second Christian Church of Asuncion was dedicated on Oct. 21. (Picture on page 2.)

———

Miss Dimple Heather was commissioned a missionary to Mexico with the United Society on Nov. 21. She is a graduate of the University of Kentucky and has taught in both grade and high schools.

She has served about fourteen months in Aguascalientes, Mexico, where she worked at the Morelos Social Center. In January Miss Heather will go to the Spanish Language School in Costa Rica. She will return to Aguascalientes in the late summer of 1952.

———

Agricultural Missions, Inc., set up and conducted a Rural Conference in Philadelphia, Oct. 23-25. The purpose was "to reconsider mission policy and methods and the need for a more tangible church-community program in the light of growing mass poverty, revolutionary movements and our relationship to the coming national and international technical assistance programs."

Miss Florine Cantrell of Mexico, Keith Hall of India, C. A. Robertson of Jamaica, Mrs. Allin Sharp of Paraguay, and E. K. Higdon, executive secretary in the division of foreign missions of the United Society, were the Disciples in attendance.

———

Miss Bertha Park, state secretary of the Ohio Christian Women's Fellowship, has announced her engagement to Blair Wyker of Fredericksburg, Ohio, and also her resignation from the department of missionary organization of the United Society. Miss Park went to Ohio in 1930, after a term of service in China and several years as a youth worker in Indiana.

———

A daughter was born on Nov. 1 to Mr. and Mrs. Joseph Whitmer, missionaries with the United Society, now stationed at Ifumo in the Belgian Congo.

———

Word has been received that Robert S. Wilson, former missionary to Africa, passed away on Oct. 22, in Louisville, Ky., after having been ill for some time.

———

Janet (Mrs. James) Sugioka, who worked as assistant in the editorial offices of WORLD CALL for two years, 1944-46, has returned to the staff as an editorial associate. Mrs. Sugioka's background, training and abilities make her a happy choice for this position. A graduate of Wheaton College, Norton, Mass., where she edited the *Wheaton News* in her senior year, with an M. A. degree in English Literature from Boston University, she also served for nearly five years as a missionary in Japan.

———

Homer Fortson of Macon, Ga., secretary-treasurer of the McAfee Candy Company, has been elected a member of the board of trustees of the United Society to fill a vacancy. Mr. Fortson has served as president of the Christian Men of Georgia, the state laymen's organization. He is a member of the First Christian Church of Macon.

———

The Joint Commission of American Baptists and Disciples of Christ met in Buck Hill Falls, Pa., on Dec. 11. The commission discussed plans for the simultaneous conventions of American Baptists and Disciples of Christ which will be held in Chicago in May, 1952.

———

Contributions continue to arrive to help replace the property destroyed in the Jamaica hurricane last August. Reports show that through Nov. 28 receipts for Jamaica Relief and Rehabilitation totaled $36,502.98.

Missionary Register

Departing for the Field:

Dr. Donald P. Conwell sailed November 15 for a short visit in Europe before going on to the Belgian Congo.

Mr. and Mrs. Ned Roberts and their three children have arrived in the Belgian Congo, having completed their studies in Belgium.

Mr. and Mrs. Mack Warner sailed November 28 with their two children for Japan.

Arriving from the Field:

Dr. and Mrs. Ernest Pearson arrived in the United States on November 10 from the Belgian Congo.

Mr. and Mrs. Clay Hobgood arrived in the United States in November. They are home on regular furlough from the Belgian Congo.

N.B.A. Dedicates New Buildings

Addition for Northwestern Christian Home

A NEW addition to the Northwestern Christian Home, Beaverton, Oregon, was dedicated October 21, when friends from many churches in Oregon, Washington and Idaho, because of rain crowded into the main building for the program.

Chairman of the board, Martin Kullowatz, presided, and J. Eric Carlson, general secretary of the National Benevolent Association, St. Louis, Mo., gave the dedicatory address.

Miss Mary E. Phillips is superintendent of the Home. She was hostess at the open house when refreshments were served in the dining room to the more than 250 visitors. The new addition was not quite completed at the time of dedication.

Fowler Homes Have New Buildings

Gates Cottage for small children and the Manager's Home on the Juliette Fowler Home grounds, Dallas, Texas, were dedicated November 18. The Cottage is designed to accommodate 34 pre-school age children, and has four rooms for the matrons who will be in attendance.

The Cottage has been planned especially for the care of very small children. It is of brick and tile construction with steel superstructure.

K. V. Lipscomb presided at the dedication program, and Lamar Hocker, minister of Mt. Auburn Christian Church, Dallas, gave the dedicatory address. Mrs. Madge Tucker is superintendent of the Home for Children.

A reception was held in the new Manager's Cottage following the program.

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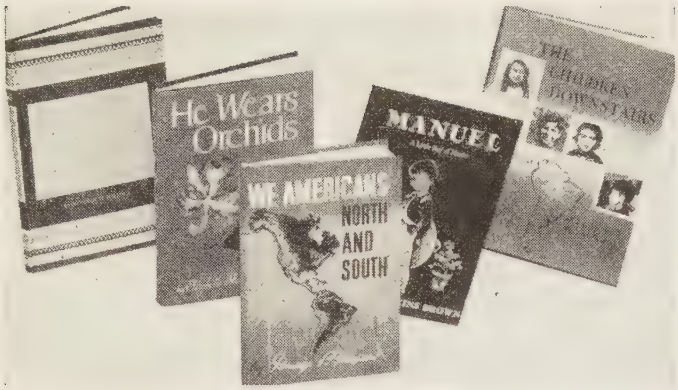

Books for Your Reading on Latin America

He Wears Orchids

IN *He Wears Orchids,* by Elizabeth Meredith Lee, a parade of inspiring Christian personalities march across Latin America, related only by the one thread of Christian faith and devotion. Minister, layman, scientist and political leader, professional person, the high and the lowly, walk through the pages of this delightful volume. The title sketch is that of a great lay Christian who loves to wear a little white orchid in his lapel. *He Wears Orchids* is a book to own, to give. It is a book to read and reread. *(1951. Cloth, $2.50; paper, $1.25.)*

—LOIS ANNA ELY

Sand and Stars

Many Indian tribes of South America are still untouched by Christian missions. One of the few exceptions makes vivid reading in *Sand and Stars,* by Ruth Stull, missionary to Peru. Here are combined the unheard-of customs of primitive people, the humorous situations arising when foreigners do not understand a dialect, the pioneering spirit of missionaries, and the deep satisfactions of successful missionary work. There are few books of this kind about Latin America, so don't miss this one. *(1951. $2.50.)*

—MAE YOHO WARD

We Americans: North and South

Latin America knows all the "gadgets and gewgaws" of North America. The time has come, says Dr. George P. Howard in his challenging *We Americans : North and South,* when we must interpret more faithfully the Christian principles and ideals that provide the moral foundations of our life. This means the sharing of the Evangelical message. Dr. Howard makes a convincing case for Protestant missions. *(1951. Cloth, $2.00; paper, $1.25.)*

—GENEVIEVE BROWN

The Land and People of Mexico

For those who enjoy reading about people in far places, *The Land and People of Mexico* in the *Portraits of the Nations Series* will be a delight. This book describes a land of color, leisure, joy, and art. Elsa Larralde, the author, is Mexican by birth. She introduces us to the growing importance of Mexico in the world economy. She writes fascinatingly of the people, their customs, their holidays, their cities. Forty photographic illustrations make the text come very much alive. *(1950. $2.50.)*

—L. A. E.

Looking South

The curtain rises in *Looking South* on a series of scenes in which Christian young persons or groups in Latin America face difficult situations and bring their remarkable talents into play. The reader sees clearly the limitations under which Evangelical Christians forge ahead as they seek to provide Christian literature, extend education, and win others to their faith. Photographs aid the author, Constance Hallock, in making the players and events real to the reader. *(1951. Cloth, $2.00; paper, $1.25.)*

—MARETA SMOOT

Paraguayan Interlude

Paraguayan Interlude is the interesting story of the coming of Mennonite refugees to the jungle region of the Paraguayan Chaco. Leaving their homelands for conscience' sake, their wanderings finally brought them to one of the world's last frontiers. This book by Willard H. and Verna Graber Smith of Goshen College, one of the few books about Paraguay, acquaints us with much of rural Paraguay and lets us see the life and work of neighbors of the Disciples of Christ in that interesting country. *(1950. $2.25.)*

—L. A. E.

The Traded Twins

Pretty, blond, and sixteen Tess Taggart of Mexico City and football hero Tag Hutchinson of Detroit, twins in age, trade homes for the summer. Tag's sightseeing in Mexico is cut short by a series of adventures. Mistaken for another American youth, he is kidnapped. A train wreck, a narrow escape from his captors who mistake his parlor tricks for black magic, and a pursuit through the forest at night add to the excitement in this swift-moving story for tween-agers and early teens. Robert McLean gives it an authentic Mexican setting. *(1942, 1951. Cloth, $2.00; paper, $1.25.)*

—M. S.

Books on Disciple Missions

In *Disciples of Christ in Latin America and Jamaica,* Mae Yoho Ward gives a graphic and compelling story of our missionary work in five countries. It is a record that makes the reader both proud and very humble. Photographs of people and places add interest to the pages of this small but important booklet.

History is only a backdrop in the Ward booklet. For greater detail on two of the countries, read *Fifty Years with Our Mexican Neighbors,* by Elma C. Irelan, and *Kingdom-Building in Puerto Rico,* by C. Manly Morton. *(In order mentioned, 40 cents; 60 cents; $1.50.)*

—G. B.

Books for Children

The Children Downstairs, by Virginia M. Mazer and Hazel V. Orton, is a book, with pictures, containing four stories of boys and girls in Latin America. The children "downstairs" live in Brazil, Argentina, Chile, and Peru. One of the most interesting stories is about Laurita, the little girl who lives in Buenos Aires. Laurita and Jorgelina Lozada, the associate pastor of our church at Villa Mitre, are very good friends. *(1951. Boards, $2.00; paper, $1.25.)*

Another book about Latin America that young readers will enjoy is *Off To Brazil,* by Nina Millen. As juniors travel with Bruce and Connie through Brazil they will see many wonderful sights and meet all kinds of people. In addition, they will learn something about marmosets, Portuguese-speaking parrots, coral snakes, and unusual foods. *(1951. Cloth, $2.00; paper, $1.25.)*

Have you ever wanted to know a little child from Mexico? Here is your opportunity. After you have read *Manuel: A Little Boy of Mexico,* by Jeanette Perkins Brown, you will feel that you have made a new friend. In this little book there are more than thirty drawings, all in three colors, that tell the story of the visit of Manuel and his father to the park on one of Mexico's gay fiesta days. *(1951. 85 cents.)*

The Chewing Gum Trees, by Ruth Bishop Juline, is an exciting story of Carlos and Carmita who live in a little village in Yucatan in Southern Mexico. Their father is a "chiclero." He makes his living by tapping chiclo trees to get sap for chewing gum. This is very hard and dangerous work. Thoughtful children who read this book may even gain a new idea of the cost of a stick of gum. *(1951. $2.50.)*

—FRANCES M. HILL

What Is the Brotherhood Finance Commission?

FOR a year a new organization of the Disciples of Christ has been quietly at work in the field of Christian stewardship. This organization is called the Commission on Brotherhood Finance and is charged with the responsibility to study the needs and budgets of the fifty-three agencies cooperating in Unified Promotion, and to distribute the annual receipts from the churches which are subject to revision.

The Commission was authorized by the International Convention at Oklahoma City, October, 1950. It was created at the request of the agencies cooperating in Unified Promotion after the agencies, themselves, had given long and prayerful study to the financial structure of the brotherhood. A new form of distribution was sought because the present system of distribution of money given to the agencies by the churches through Unified Promotion appeared to be inadequate and had produced some inequities and hardships in the Lord's work.

The Commission consists of fifteen persons—five women, five laymen and five ministers. Members are elected for five years and they cannot succeed themselves for more than one full term. Recommendations for commissioners are made by the agencies to the nominating committee of the International Convention, and are elected by the Convention. The commissioners represent geographical areas and the churches, but are not permitted to serve on the boards of agencies in Unified Promotion. They are chosen because they have a concern for the total life and work of the fellowship of churches.

The following persons are members of the commission:

Mrs. David Kratz, California, North; Mrs. Forrest L. Richeson, Minnesota; Mrs. Earl Lewellyn, Kansas; Mrs. Russell Putnam, Ohio; Mrs. James K. Dobbs, Georgia;

George P. Kirkendall, automobile distributor, Texas; W. G. Sanders, produce jobber, Kentucky; A. E. Kemmer, contractor, Indiana; True D. Morse, agricultural service adviser, Missouri; David Nelson Sutton, attorney, Virginia;

A. H. Wilson, First Church, Beckley, W. Va.; C. W. Flewelling, First Church, Decatur, Ill.; Warner Muir, Wilshire Church, Los Angeles, Calif.; Wayne Greene, First Church, Beatrice, Nebraska; Gerald Bernekiing, First Church, Colorado Springs, Colo.

The Commission held three meetings in 1951—in January, July and November.

Following a schedule agreed upon by the cooperating agencies, the Commission has laid plans to change the method of distribution of funds from the percentage basis, which has been in vogue since Unified Promotion was put into operation, July 1, 1935, to a basis "according to need."

For the fiscal years, 1951-52 and 1952-53, the Commission will distribute to the agencies on this "basis of need" the money received from the churches on the level of their giving in 1949-50. The base received in 1949-50 will be transmitted to the agencies on the old percentage plan during 1951-52 and 1952-53.

For the year 1953-54 the new "basis of need" standard will be employed for the division of all money available for distribution through Unified Promotion. The agencies will submit their annual budgets to the Commission on Finance for study. From these budgets the Commission will present an "over all" budget to the International Convention for the approval and support of the churches. Through the Convention, attended by the representatives of the congregations, the churches of the Disciples of Christ will thus have opportunity to see the total effort of their agencies in perspective; and the dedication of the churches to the missionary task at home and abroad will be based upon a comprehensive and cooperative understanding of the needs and opportunities.

The agencies now sharing in Unified Promotion include 37 State Societies:

Alabama
Arizona
Arkansas
California, No.
California, So.
Capital Area (Md., Del., & D.C.)
Colorado
Florida
Georgia
Idaho South
Illinois
Indiana
Iowa
Kentucky
Louisiana
Michigan
Minnesota
Mississippi
Missouri
Montana
Nebraska
New England
New Mexico
New York and New Jersey
N. Carolina
Ohio
Oklahoma
Pennsylvania
S. Carolina
S. Dakota
Tennessee
Texas
Utah
Virginia
Washington & North Idaho
West Virginia
Wyoming

Ten educational institutions (colleges and foundations) share in Unified Promotion:

Atlantic Christian College
Bethany College
Eureka College
Illinois Disciples' Foundation
Indiana School of Religion
Lynchburg College
Michigan Christian Foundation
Nebraska Christian Foundation
The College of the Bible
Transylvania College

Six national agencies share in Unified Promotion:

Association for the Promotion of Christian Unity
Board of Church Extension
Board of Higher Education
National City Christian Church (designated gifts only)
Pension Fund (gift money and ministerial relief only)
The United Christian Missionary Society.

The officers of the Commission are Warner Muir, chairman; W. G. Sanders and Mrs. Russell Putnam, vice-chairmen; and Mrs. James K. Dobbs, secretary.

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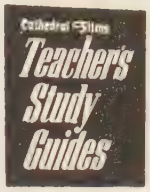

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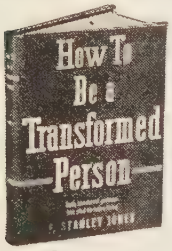

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Book Chat

(*Continued from page* 18)

book. It is composed of a series of sermon-lectures on some of the basic tensions of our times. He discusses such personal problems as life's demand for meaning, our desire to escape responsibility, our over-simplification of the concept of freedom, of finding meaning in our work, of securing inner integrity, of the kind of boldness we need in our day, and the faith required for our times. These are profitable themes treated with the usual Trueblood wealth of illustration and incisiveness of statement.

Books Mentioned in Book Chat

THE TRAVAIL OF RELIGIOUS LIBERTY, by Roland H. Bainton. Philadelphia. The Westminster Press. 272 pp. Price $4.00.

EXPERIMENTS OF SPIRITUAL LIFE & HEALTH, by Roger Williams. Historical Introduction by Winthrop S. Hudson. Philadelphia. The Westminster Press. 103 pp. Price $2.00.

COMMUNISM, DEMOCRACY, AND CATHOLIC POWER, by Paul Blanshard. Boston. The Beacon Press. 304 pp. Price $3.50.

THE LIFE WE PRIZE, by Elton Trueblood. New York. Harper & Brothers. 215 pp. Price $2.50.

ONE MOMENT WITH GOD, by Edward L. R. Elson. New York. Doubleday and Co. $1.25.

The gifted minister of the National Presbyterian Church has done excellent work in preparing this brief pocket devotional manual for servicemen. Dr. Elson was a chaplain (with rank of Colonel) in the recent war.

SPECIAL DAY PROGRAMS AND SELECTIONS FOR CHURCH AND SUNDAY SCHOOL, by Flora E. Breck. Boston. W. A. Wilde Co. $2.00.

A well-arranged bringing together of helpful material which will be welcomed by many Sunday school teachers and departmental superintendents.

PELOUBET'S SELECT NOTES, 1952, by Wilbur M. Smith. Boston. W. A. Wilde Co. $2.75.

The 78th annual volume of this commentary on the International Bible Lessons for Christian Teaching. Long regarded as a "must" by vast numbers of Sunday school teachers, the new volume is up to high standards set by its predecessors.

PRAYERS FOR STUDENTS, edited by John W. Doberstein. Philadelphia. Muhlenberg Press. 75 cents.

This beautiful collection of prayers and devotional thoughts for the varied occasions of the student's life would make an excellent gift to the son or daughter away at college.

THE PRESIDENT'S LADY, by Irving Stone. Garden City, New York, Doubleday and Company. $3.50.

This brilliantly written story of Rachel, wife of Andrew Jackson, opens in 1788 but goes in flashbacks back to 1609. It is both moving fiction and accurate historical writing. Several of Jackson's biographers have portrayed Rachel in unfavorable light. A fascination of history is how a single angry, prejudiced or undiscerning report can so get itself established as to be reprinted through centuries. Stone's untiring research enables him to refute wholly wrong impressions concerning the life and character of Rachel Jackson. Old Hickory is very much alive in the book, but the delightful and at times gripping story is really that of Rachel.

—WINIFRED BUCKNER

Publications Received

HERE IS HELP FOR YOU, by James Gordon Gilkey. New York. Macmillan Company. $2.50.

PRAYERS FOR STUDENTS, edited by John W. Doberstein. Philadelphia. Muhlenberg Press. 75 cents.

LOVE IS NO LUXURY, by Marjory Louise Bracher. Philadelphia. Muhlenberg Press. $1.50.

LIVING THE LORD'S PRAYER, by Carroll E. Simcox. New York. Morehouse-Gorham Co. $1.75.

GOOD HOUSEKEEPING IN THE CHURCH, by Katharine Morrison McClinton and Isabel Wright Squier. New York. Morehouse-Gorham Co. Paper, $1.60.

ONE MOMENT WITH GOD, by Edward L. R. Elson. New York. Doubleday & Co. $1.25.

THE FEAR OF FREEDOM, by Francis Biddle, New York. Doubleday & Co. $3.50.

GATES OF DANNEMORA, by John L. Bonn. New York. Doubleday & Co. $3.00.

A FOREIGN POLICY FOR AMERICANS, by Robert A. Taft. New York. Doubleday & Co. $2.00.

PELOUBET'S SELECT NOTES, 1952, by Wilbur M. Smith. Boston. W. A. Wilde Co. $2.75.

SPECIAL DAY PROGRAMS AND SELECTIONS, by Flora E. Breck. Boston. W. A. Wilde Co. $2.00.

KEYS TO CHRISTIAN LIVING, by Luella Knott. Boston. W. A. Wilde Co. $2.50.

GETTING BACK TO GOD, OR THE TRUTH ABOUT RELIGION, by Alexander Angell. Boston. Christopher Pub. Hs. $3.00.

BEYOND THE HILLS, by Stephanie Marie Bridge. Boston. Christopher Pub. Hs. $3.00.

THE ESKIMO PRINCESS, by Sam Samson. Boston. Christopher Pub. Hs. $1.75.

GYPSY RENDEZVOUS, and other plays and moods in verse, by Antoinette F. Welton. Boston. Christopher Pub. Hs. $2.00.

THE TRUE STORY OF AN IMMIGRANT, by Gabriel A. Iamurri. Boston. Christopher Pub. Hs. $2.00.

THE TRUE OR INNER SIGNIFICANCE OF LIFE, by F. W. Sumner. Boston. Christopher Pub. Hs. $2.50.

MANNA, by Emma K. Yingling. Boston. Christopher Pub. Hs. $1.75.

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The United Christian Missionary Society wishes for all its Annuitants during 1952 the comfort, peace, and inspiration of Christ's unfailing church, and the strength of God's everlasting hills. We hope many others may join our annuity family during this year. Write for the new booklet, "Time Adds Years To Your Life," which thoroughly explains the Gift Annuity Plan of the Society.

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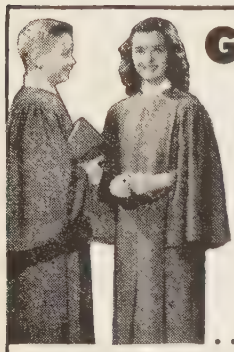

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The Christian and His Daily Work

Doctors, Lawyers, Military and Business Men, Factory and Office Workers, Farmers and Housewives, as Well as Clergy—Some 350 Delegates from All Walks of Life Are Expected at Buffalo, February 21-24, 1952, for the North American Lay Conference

WHAT does it mean to be a Christian journalist today? How can God be served by my work in a textile mill, an insurance office, a farm bureau cooperative? How can I relate what I hear in church on Sunday to what I do for a living the rest of the week?

These are some of the questions that will be brought up at the North American Lay Conference on the Christian and His Daily Work being held in Buffalo, New York, February 21-24.

The conference is being convened by the National Council of the Churches of Christ in the U. S. A. and the Canadian Council of Churches as part of a world-wide study by the World Council of Churches on the Christian meaning of work. The delegates will represent state and local councils of churches and constituent communions of the U. S. and Canadian national councils.

What It Seeks to Accomplish

In their sessions they will try to see more clearly the value and significance of daily work as Christian vocation and to discover how they, as Christians, should conduct themselves in their occupations.

They will also try to map out ways in which the churches can help their members toward an understanding of and commitment to Christian vocation; toward making their daily work a demonstration of their Christian witness; and toward providing effective leadership for a more Christian social order through what they do on their jobs.

Bishop Henry Knox Sherrill, president of the National Council of Churches and presiding bishop of the Protestant Episcopal Church, will officially open the conference on February 21. Dr. William Barclay, president of the Canadian Council, will also address the conference.

Distinguished Lay Leaders to Speak

Principal addresses at the meeting will be given by Dr. Reinold von Thadden, distinguished lay leader of the "Kirchentag" program of the German Protestant churches, and by Prof. Robert C. Calhoun of Yale University.

Dr. Calhoun, author of *God and the Common Life* and *God and the Day's Work,* will address morning and afternoon sessions on the opening day on "The Christian Meaning of Work and Its Relevance to Work Today."

Dr. von Thadden, a leader in German church resistance to Nazism and sponsor of the three annual Kirchentag celebrations at Hanover, Essen and Berlin, will speak at the public luncheon meeting on Friday and at the worship service on Sunday. Following the conference, Dr. von Thadden will make a nation-wide tour, speaking to church and civic groups on the relation of Christianity to daily work.

A doctor of jurisprudence, one-time settlement house worker, manager of his family's estates in Pomerania, and war-time prisoner of the Russians, he is now a member of the Central Committee of the World Council of Churches and president of the executive committee of the German Evangelical Church Congress.

Discussion and Plenary Sessions

Conferees will also meet in discussion sections and occupational groups to discuss specific problems of Christian vocation. Plenary sessions on the closing day will hear and act upon reports from the general and occupational discussion groups. Chairman of the committee on the conference report is Charles P. Taft, chairman of the National Council's Department of the Church and Economic Life, which is administering the meeting.

Disciple to Serve as Chairman

Chairman of the conference will be Al Whitehouse, Cincinnati, Ohio, and vice-chairman, Professor E. A. Dale, Toronto, Canada.

Mr. Whitehouse has served as deacon, elder and chairman of the board of trustees of the Christian church at Covington, Kentucky, and is director of District 25 of the United Steelworkers of America and president of the Kentucky State CIO Council. He is also a member of the National Council's Division of Christian Life and Work and Department of the Church and Economic Life.

Mr. Dale is professor of Latin at the University of Toronto, vice-chairman of the executive committee of the Council for Social Services of the Church of England in Canada, its representative to the Canadian Council of Churches, and member of the board of directors of the Christian Social Council of Canada.

Background Document Is Available

Background document for the conference is a 48-page pamphlet on "The Christian at His Daily Work," written by Cameron P. Hall, executive director of the Department of Church and Economic Life. The pamphlet is also available for use by study and discussion groups in connection with Church and Economic Life Week, January 21-26.

Forward in Christian Fellowship

Youth Fellowship to Supplement Religious Services of Chaplains

WHAT happens to our young people while they are in service may well shape the future of U.S. churches for the next five, ten and twenty years."

This was the comment of Thomas A. Rymer, director of the General Commission on Chaplains, on the new United Fellowship of Protestants, a youth fellowship designed to supplement the regular religious services of the chaplaincy.

The Fellowship recently released its new emblem which will be distributed through chaplains to be worn with the regulation "dogtags." The emblem shows a soldier and a WAVE walking hand in hand toward a cross, over the motto "Forward in Christian Fellowship."

Sponsored by the General Commission on Chaplains and the United Christian Youth Movement, which is affiliated with the National Council of the Churches of Christ in the U. S. A., the new fellowship already has groups operating on bases in this country and overseas in Korea and elsewhere.

Stressing the importance of the service youth groups, Mr. Rymer pointed out that there are now three and a half million men and women under 25 in the armed services, of whom approximately 70 per cent are of Protestant background. Of these, he said, a little more than a third are affiliated with a church.

"We hope that the United Fellowship of Protestants may be the door to Christian experience for young people who have not come under church influence or have broken away from it," Mr. Rymer said. For those who are affiliated with churches, the youth meetings, combined with regular worship services in military chapels, may offer a program comparable to that of their churches at home.

Mr. Rymer also expressed the hope that the fellowship would help servicemen and women hold to their "ideals of home and church" in spite of adverse influences surrounding military installations.

The fellowship program, he explained, would operate through small groups of a dozen to fifteen young people, with several groups or several dozen at a single military base. In bases in this country, local churches may cooperate in the program.

Generally the work will be carried on under the supervision of chaplains, but groups may be organized by the young people themselves on smaller stations, bases and ships where no chaplain is present.

She Gave All She Had

ONE afternoon in a women's meeting in Buenos Aires, Argentina, at the close of the devotional when St. Francis of Assisi's prayer for "the mind of Christ" was read, Dona E. stood up and said, "I know that prayer." And she repeated it from memory with such fervor that all present were deeply touched. She never fails to give her religious experience when there is an opportunity. Sometimes she repeats Psalms or chapters from the Bible, telling what they mean to her. She learned to read, with the help of Pastor Feliciano Sarli, after she began attending the Evangelical church. She reads very slowly, but she has made many chapters her own by memorizing them.

Months spent in the hospital and illnesses in her humble room have been made more bearable by recalling these precious treasures. In the hospital when urged to confess she said, "I have another religion. I talk to God every day and confess my sins. He gives me renewed strength to live for him."

Dona E.'s family rarely visits her and takes no responsibility for her. She is helped financially by a women's society and church friends.

When the women's society to which she belongs decided on a "talents" project, Dona E. wanted to help. She is not well enough to do any work and she did not have anything to donate except—except—yes, she had an idea. Someone had given her a used leather handbag. She could give that to be sold. Her old worn one would do for her as it had for years.

Dona E. brought the handbag, her eyes beaming because she could contribute. Some of the women had an idea. "Let's all buy the purse, give the money to the women's society and return the purse to Dona E."

Soon an offering three times the value of the handbag was collected. On Christmas morning Dona E. received her handbag done up in a fancy package. Again she was made very happy because friends had made it possible for her to contribute an offering and also to keep her much prized handbag.

When health permits, Dona E. is in her place in the morning church service, church school and women's meeting. If she cannot attend she sends her regular weekly offering which could be called the widow's mite. But like the widow's mite in the time of Jesus, it represents true sacrifice.

—LUCY ANDRESS

Buenos Aires, Argentina

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1951 Ministry to Migrants

IN dusty trucks and battered jalopies, nearly a million seasonal workers and their families moved up and down the country this past year, a tide drawn by the harvests, north in the summer, south in the winter, following the crops.

A coast-to-coast ministry carried on through the Division of Home Missions of the National Council of Churches reached more than 120,000 of the nation's estimated 750,000 itinerant laborers this year, according to a survey released by the National Council in New York City.

The survey was based on reports of the division's 20 permanent staff members and 182 summer workers who aided migrants in 25 states from Florida to Oregon. Their ministry ranged from stopping a murder in a week-end brawl to holding Sunday school in a mud-floored shack.

The division's ten Harvesters—jeep station wagons fitted out with portable organs and altars, first-aid kits and libraries, record players, movies and sports equipment—traveled more than 150,000 miles in eleven states this year. In addition, the mobile chapel of the Washington-Northern Idaho Council of Churches and the rural Harvester and staff cars of the Pennsylvania Council of Churches covered another 50,000 miles.

Activities cited in the survey include the following:

Sunday school, vacation church classes, and worship services for adults and children held in shacks, barns and sometimes open fields.

Individual help, such as counselling on jobs, family and personal problems, aid in getting medical and social welfare services, and writing letters for illiterate workers.

Singing and community nights, picnics, movies, handicrafts, sports and square-dancing staged for seasonal workers.

Caring for children in seventeen centers in eight states while their parents worked in the fields.

Classes for "students" of all ages in sixteen states in English, literacy and elementary subjects.

The following were listed by the survey as some of the effects of the ministry to migrants:

Managers of the migrant camps in Washington state reported that the presence of the mission staff "minimized problems of destruction, discipline and delinquency."

In Pennsylvania, a camp that had at least one hospitalization or jailing every week end the year before had only two such incidents in nine weeks this year.

A Virginia camp reported a decrease of "gambling and carousing."

Employers in Texas' Rio Grande Valley "have begun to see human life as an economic factor as they take their workers to the clinic or build them a new house."

The migrant women's missionary society at Orchard Center, N.J., "turned the tables" by raising more than a hundred dollars to help a near-by church in financial distress.

—RELIGIOUS NEWS SERVICE

New Lights Are Dedicated

PETER SOLOMON directed an impressive dedication service for new lights at the community house in Damoh. The church building is rather far from the houses of most of the Christians. The people do not have cars, and so the community house in the Christian Mohalla is frequently used, though not for Sunday school and church services.

Lights have been greatly needed, not only for committee meetings and worship services, but also for the study hours. For years the boarding school boys have had the advantage of supervised study and good gas lamps, but nothing was ever done for the other Christian students. Lights in the homes are very dim and hard on eyes. The rationed kerosene allowed the Indian Christians of medium and low salaries is insufficient, even if the parents could afford to buy good lamps. Lanterns and earthenware dias are used. In the latter sweet oil is used.

Recently Mr. Solomon and Mr. Saini, a new convert, began conducting supervised study at the community house, using two gas lanterns. At the dedication service for the electric lights, appropriate songs were sung, verses from the Bible about light were read, prayers were offered—one a dedicatory prayer—and short talks were given by two men. Then the lights were turned on and the two gas lanterns extinguished.

First Mrs. Subaiya, who provided two lights as a memorial to her husband, turned on two lights. Then the S. P. Lal children turned the switches of the five lights provided by the headmaster in memory of his wife. After this I was asked to turn on lights in two rooms connected with the community house, and Ratnamala performed the ceremony in the third room for the Rices who were absent.

—ANN MULLIN

Damoh, M.P., India

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Christian Testimonies

AN old grandmother walked to Takhatpur from her village home about three miles away. She is stooped and walks with a cane, but she always has a cheery smile. That day I learned the secret of that smile when she told me this story:

"Many years ago on the day that I was baptized I saw a vision. That evening someone appeared to me in bright and shining apparel and his face shown with a great light. At first I was afraid, but a voice said, 'Don't be afraid. You shall never be in need but shall always have enough.' That was Jesus who spoke to me and it has been true. I have always had all I needed."

I thought of the little mud house in which this grandmother lives. The door is so low that one must stoop to enter. I thought of the very few things in that house and of the very ordinary food which I knew she and her family ate. Nevertheless, she could praise God and say, "I've had all I needed." Perhaps some of us have had more than we need.

A FEW days later I was talking with a Christian woman in a village and she told me of a vision she once had. This is her story:

"A number of years ago I was very sick. One day I thought there was a big crowd of people in the house all around my bed. I asked them to go away so that I could rest. My husband told me there was no one there, but I was sure there was and then I saw Jesus in the midst of them and he was healing them.

"I put out my hand and called and asked him to heal me. He took my hand and said, 'You will be healed and you will receive a gift.' Then he left. I was disappointed that he had not healed me at once.

"That very evening the pastor came and told my husband that he must send to Takhatpur for medicine for me. He gave him a letter. The medicine that came did me so much good that the next day I was up. I was cured! The day after that was Sunday, and although they told me I was not strong enough yet I went to church. It was just before Christmas and we all received some sweets.

"Jesus' words had come true. I had been healed and I received a gift."

—ETHEL SHREVE

Takhatpur, Bilaspur, M. P., India

India's Monkeys

In our newspaper I recently read the comment that many Indians are "living from ship to mouth." Even with the food provided by ships from other countries, India's food condition is getting worse.

The same paper, under the title "Monkey Nuisance," it was stated that in some wards of Jabalpur the residents have been forced to adopt defensive measures to protect themselves from the cunning attacks of the animals. "Removal of grains, vegetables, cooked food and breaking of utensils have become an everyday affair."

A young woman was attacked, and in spite of her attempt to scare away the monkeys, she received a very deep bite. The news item closed with "The animals have become very bold and daring and will not be frightened with ordinary threats. People have appealed to authorities to take some steps to minimize their growing nuisance and to deport them to some distant jungle by trapping them in large numbers."

Monkeys damage the roofs of houses belonging to Christians who would be glad to have them killed. But since monkeys are considered sacred by Hindus who will not allow them to be shot, the monkeys continue to damage food and the crops in the fields. Non-Hindus dare not kill them.

—ANN MULLIN

Damoh, M.P., India

Exhibits at International Convention Assembly May 19-23, 1952

EXHIBITS at the International Convention of Disciples of Christ Annual Assembly to be held in Medinah Temple, Chicago, Illinois, May 19-23, 1952, will be housed in the Banquet Room of Medinah Temple.

All organizations desiring to exhibit at the Chicago Assembly are requested to file application immediately with H. B. Holloway, Business Manager, International Convention of Disciples of Christ, 516-519 K. of P. Building, Indianapolis 4, Indiana, indicating the number of booths desired. Most of the exhibit booths which will be used are 10 feet wide and 10 feet deep, with the backing of booths 8 feet from floor to top of booth. The filing of applications will be necessary to secure exhibit space.

Allocations of exhibit space will be made in order of receipt of request for space. Immediate action is therefore desirable.

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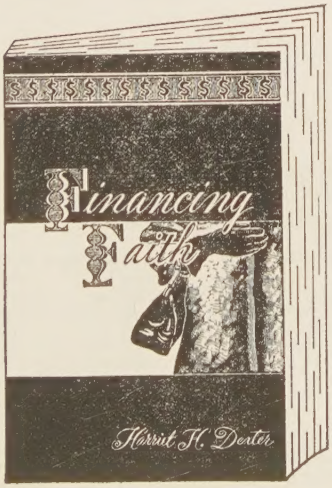

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Here and There . . . With *World Call*

Dear World Call Reader:

Every Home a World Call Home! What a splendid way for a church to start the New Year! Many churches observe World Call Week in January, and many churches have plans well under way to make Every Home a World Call Home. Why not combine the two? If you have not launched your "every home" plan, World Call Week would be a most opportune time. There is ample program material available to make it interesting.

Mrs. Frank Hoxie, World Call secretary of Leon, Iowa, writes of the interesting way in which she put an every home plan to work in her church. Dr. Wm. L. Reese, professor of Drake University, has served the church in Leon since the resignation of the minister in September. When Mrs. Hoxie told him of the plans listed in the minister's contest folder to make Every Home a World Call Home, he suggested that she take them before the church board at its next meeting.

After being assured by the chairman of the board that she would be welcome, Mrs. Hoxie selected articles from the latest issue of World Call which she felt would be of especial interest to the men. She then called each one and asked that he read one of the articles and make some comment on it at the board meeting.

The night the board met, Mrs. Hoxie was on hand and presented the "every home" plans briefly but concisely. When she asked if any of those present would like to say anything about World Call, one of the men responded immediately and told of an article which had impressed him deeply. He said, "Every man in the church should read it." Others commented on the articles they had read, and soon a discussion of World Call as a "man's magazine" ensued. They then voted that the church would pay fifty cents of the club subscription price for every family in the church, with the family paying the balance.

When Mrs. Hoxie brought the significance of World Call in the home to the attention of the board, the vote to support the plan to Make Every Home a World Call Home was the natural result. It is happening in many churches. It could happen in yours—or has it?

I wish there were space to tell you of how some of our World Call secretaries have elaborated on the programs and suggestions we have sent out. It is really wonderful. Nothing seems to be too much trouble for them. They spend hours to produce good programs and feel repaid by the mounting interest in World Call. Their own interest and devotion is but a reflection of their devotion to the church and all it stands for. They know that the more World Call readers there are, the stronger the church will be, and so they spend their time and their energy in strengthening the church and Christian causes through World Call.

The staff of World Call joins me in wishing for all you "Dear Readers" a happy, happy New Year.

Sincerely yours,
Evylin R. Gribble
National World Call Secretary

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Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1951 to October 31, 1951, Compared with July 1, 1950 to October 31, 1950

	Undesignated and Specific Gifts[1] 1950-51	1951-52	Designated Gifts[2] 1950-51	1951-52
Churches	$161,386.45	$232,421.36	$ 30,742.84	$ 55,623.34
Bible Schools	16,817.77	24,999.50	2,327.78	3,087.33
Christian Women's Fellowship	89,160.95	143,021.06	1,303.17	6,267.67
Councils	21,490.68	6,608.36	490.00	1,195.65
Women's Missionary Societies	20,913.09	16,257.67	286.50	878.68
Young Matrons' Missionary Societies	1,108.13	846.10	280.50	75.00
Guilds	7,893.26	7,373.45	250.80	833.43
Youth Groups	7,711.15	9,379.30	347.11	1,313.47
Children's Groups	1,494.32	1,578.33	80.13	335.15
Individuals	4,757.28	4,811.09	10,496.77	58,526.91
Grand Totals	$332,733.08	$447,296.22	$ 46,605.60	$128,136.63
Adult Missionary Organizations Totals	$ 140,566.11	$174,106.64	$ 2,610.97	$ 9,250.43

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts $114,563.14.

Last Column

A Technicality

When traveling by ship to Belgian Congo, the clearance through customs at Matadi was delayed by a few technicalities. Among them was a huge crate with "Johnson's Sea Horse" stamped on it, and the name Ruth Musgrave, Matadi. Two missionaries went with me to open the case. It turned out to be a 25-horse power outboard motor for someone. I had to estimate its value, get certain forms at the bank to fill out for customs, and then it was easy.

Later I found that the motor belonged to Dr. John E. Ross at Lotumbe.

—Ruth Musgrave
Lotumbe, Belgain Congo

In the Rush of Preparation!

Elizabeth Mills (Mrs. J. Raymond Mills) in Asuncion, Paraguay, writes of a miscount she made when setting the dinner table for guests.

She was having the dinner in honor of Mr. Welch and Sr. Grassi. She made out a list and thought that eight would just fill the table, and that she would have four pieces left over from the two apple pies she intended to bake.

The guests were invited for 7:30. At 7:00 she asked Mr. Mills to prepare a list with arrangement for seating at the table. He soon informed her that instead of eight she had invited ten people. It seems she forgot to count the two honored guests! Mrs. Mills reports that they were a bit crowded, but there was plenty of food.

Making Friends

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Love's more than eight per cent,
And he who gives in friendship's name
Shall reap as he has spent.

—Clipped

By sweeping out hate you rob your enemy of power over your mind.

The tumult of the storm will pass, but the ocean and the ever constant tides remain.

Halo 'Round the Hearth

There's a halo 'round the hearth
When parents, child and God are there
United in sweet fellowship
Known as laughter, love and prayer.

—Mayme Garner Miller

Public speaking is like pulling the trigger on a gun. If the gun isn't loaded, nothing is heard but the click.

HOW MUCH OF YOUR ESTATE WILL REACH YOUR FAMILY?

Not all of it. Some of it must be used to pay the expense of administering your estate, your debts, estate and inheritance taxes.

Some of it may be lost through sacrificial sale of assets to furnish cash to meet these expenses, if there is no Will. More may be lost by inefficient handling during the settlement of your estate, if you have made no provision for its handling.

If there is no Will, it will be disbursed in a legal but inflexible manner. There may be grave injustices that you would not intend. Furthermore, there will be no provision for the cause of Christ and His Church.

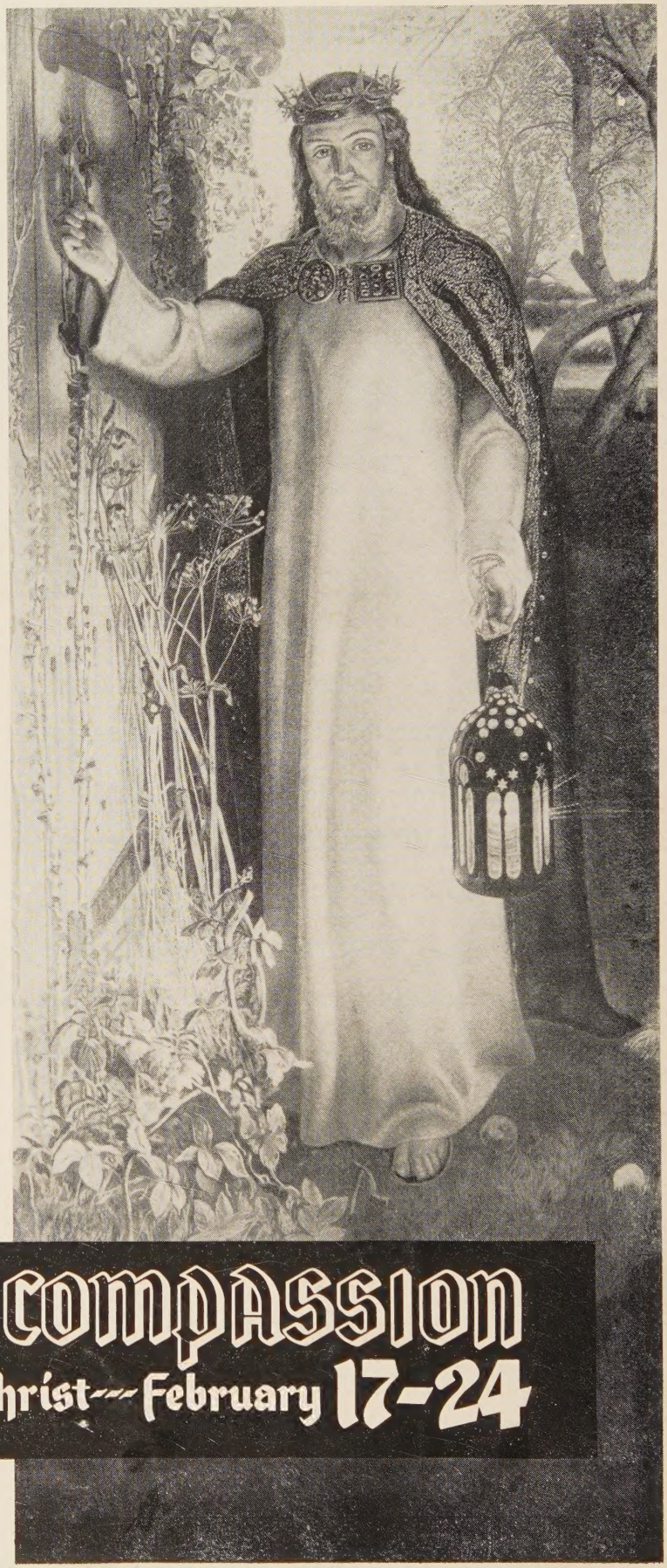
You can prevent much of this, at the same time reducing taxes, eliminating penalties, by taking these two simple steps today:

1. Make a CHRISTIAN WILL, remembering the Church and its ministry through the Pension Fund.
2. Name an experienced financial institution as executor.

For information about CHRISTIAN WILLS write

The Pension Fund of Disciples of Christ

800 Test Building Indianapolis 4, Indiana



If You Care . . . . . You Will Share

WEEK OF COMPASSION

Disciples of Christ--- February 17-24

Time to SHARE

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